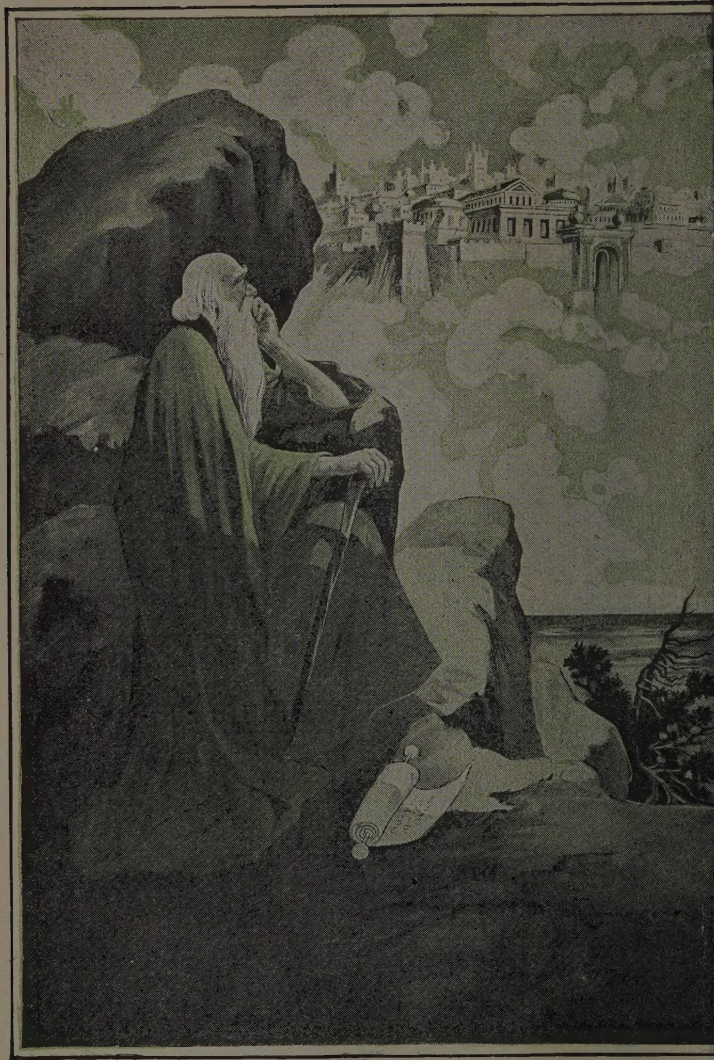


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**PAST, PRESENT,
AND FUTURE**



John Viewing the New Jerusalem.

PAST, PRESENT, AND FUTURE

What is man
that Thou art mindful
of him? Ps. 8:4.



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PREFACE

The Past.—What was the origin of the race? What is the nature of man? What lessons may we learn from the history of the centuries ago as recorded in the Scriptures? Paul said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

The Present.—The present is ours. It is a brief period granted to man in which to fit himself for eternity. The great enemy of humanity is active in his efforts to lead astray the souls of men. It is well for us to know the nature and resources of this power with which we have to contend. It is well for us to know the methods he employs to counterfeit the true worship of the Creator. Hence many of the delusions of modern times are carefully considered in this book.

But interwoven with all warnings of danger in inspired Writ come the blessed assurances of hope and aid. The ministration of heavenly angels and all the power of heaven are pledged to the aid of those who desire such ministration.

The Future.—Where and how shall we spend eternity? This has been the battle-ground of the ages. It is the most important question to us. Not by philosophy, not by science, not by the occult researches of man, can this important problem be solved. Only by a careful study of God's word may the truth be ascertained. To this end the pages of this book are especially dedicated.

THE AUTHOR.



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CREATION AND
FALL OF MAN



In the Image of God



AND God said, Let us make man in our image, after our likeness." Gen. 1:26.

The sixth day of creation week was passing. The earth was finished. The sun shone clear by day, and the moon gave light at night. Hill and valley, lake and stream, gave variety, and added to earth's charm. Everywhere its fields were clothed with the evergreen beauty of grass, tree, and flower.

Earth, air, and water were peopled with living creatures which had sprung into existence at the call of God. But they were without name, without a master, and the earth had no ruler.

Then to the Son Jehovah said, "Let us make man, . . . and let them have dominion over the fish of the sea, and over the fowl of the air, and over the

cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man." Gen. 1:26, 27.

"And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31. The days of creation were ended. In this world man was the last and noblest product of the creative power of God.

And the Lord God caused all the animals of the earth and the birds of the air to pass before Adam, "to see what he would call them." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." "And whatsoever Adam called every living creature, that was the name thereof." Gen. 2:19, 20.

Thus named and classified were the creatures of earth, sea, and sky. To them was given their master, to earth its ruler, and to man a dominion.

More and more is the tendency increasing to criticise the statements of the Bible, and to put human reason in the place of divine revelation. By the world this is done in the name of "science," and by the church under the garb of "higher criticism."

But never, outside of revelation, can finite minds grasp the purposes of the infinite God. Fallen humanity has no viewpoint from which to reason upon the power, wisdom, and designs of the Creator. Could we reach into the realm of God and understand His nature and purposes, we would then, like Him, be infinite in wisdom, and would need no revelation. The Bible never would have been written.

Of the immeasurable difference between the human and the divine, Jehovah has said, "My thoughts are not your thoughts, neither are your ways My ways." "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8, 9.

The tendency of human philosophy is to discard the story of Genesis regarding the creation of the world and the origin of man. It is argued from science ("falsely so called," 1 Tim. 6:20) that the world was evolved through long, indefinite ages.

But not so was the origin of all things regarded by David, the inspired king of Israel. He exclaims, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was;* He commanded, and it stood fast." Ps. 33:6, 9.

And Paul writes, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

The faith referred to by Paul accepts without question the plain, simple, direct statements of the Bible concerning the entire work of creation. These statements are dignified, positive, and everywhere consistent.

But how illusive and often contradictory are the deductions of worldly science, when its votaries promulgate theories regarding creation and the age of the

*The word "*done*" in our Bible is printed in *italics*, which indicates that this word was here supplied by the translators. The meaning of the text is clearer without it.

world, which discard the account as given in God's word.

Literal were the days of creation week. Positive is the marking of the exact duration of each day. Definite is the record of each day's work. Of the close of the first day's work we read, "The evening and the morning were the first day." And so the record tallies off the remaining days of that first week of time.

"The evening and the morning." Each day was divided into two parts,—the light portion, or day,

which was ruled by the sun; and the dark portion, or the night, which was relieved from utter darkness by light from moon



*The setting of the sun
marks the close of the day.*

and stars. In God's plan the setting of the sun marks the close of the day. The Bible account is as follows :—

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness." Gen. 1:14-18.

It is plain to be seen, therefore, that each day of the creation week was a twenty-four-hour day, beginning and ending with the setting of the sun. And why should this be considered impossible? A Being who could create a world like ours, could certainly perform the work in six literal days as easily as in six long periods of time. With God no work is difficult.

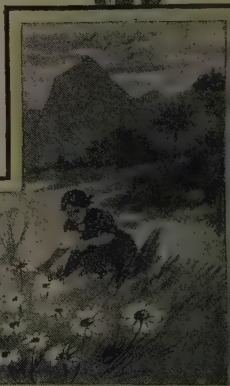
The office of revelation is to teach us such things as we could not otherwise understand. Without the Bible we are left to grope in the darkness of uncertainty and doubt. The Bible, and the Bible alone, can guide us in our search for truth.

Rejecting the divine record of the origin of man, many of our most learned scientists have formulated and taught the most absurd theories. By them it is claimed that man is the product of development from the lowest forms of animal life, by a process of evolution, through long ages of the past.

There is no foundation for the claim put forth that man must trace his origin to the development of monads, germs, and four-footed creatures. Men are so determined to deny the miraculous in the great creation of God that "they degrade man, and defraud him of the dignity of his origin." Though moulded

from humble clay, Adam was "the son of God." See Luke 3:38.

"He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not



"The heavens declare

the glory of God; and the firmament showeth His handiwork."

"He who set the starry worlds on high, and tinted with delicate skill the flowers of the field."

fail to create a being worthy of the hand that gave him life."

"So God created man in His own image." Gen. 1:27. The Creator took Himself as the model, and the product of His creative

work was an image, or likeness, of Himself. Thus was man honored above the rest of earth's creation.

Not only was man made in the image of God, but many of the attributes of the Creator were given to

him. The gift of speech, and the ability to reason, are among the greatest of these. And although man is not born with faculties trained for the battle of life, yet the power to reason and to gain knowledge may be wonderfully developed.

Heavenly truths, and the understanding of the eternal purposes of God are, so far as necessary to salvation, open to human investigation. And the divine Spirit is given us to be our guide as we study these truths revealed in the Holy Scriptures. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13.

To the believer of God's word there can be no doubt concerning the origin of the human family. The statement is plain, "So God *created* man; . . . male and female created He them." Gen. 1:27. Man owes his existence to *creation*, not to *evolution*.

There were two steps in the process of the creation of man:—

First, "The Lord God formed man of the dust of the ground." Gen. 2:7.

When thus created, he was complete in physical form. But he was an inert being, without life or power of action. He was like the well-made steam engine, with all parts perfect, but without power to move until the steam is applied.

Secondly, God "breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

The steam applied to the engine sets its wheels in motion, and it can then perform the work for which it is designed.

The breath put into the body of the man by the Creator, expanded the lungs, set the heart to beating

and the blood to circulating, and the senseless clay became the living, acting, thinking, intelligent man.

When the breath of God entered into the man whom He had made, he lived, and "*man* became a living soul." Isaac Leeser, the Jewish translator of the Hebrew Bible into English, renders the text as follows: "And the Lord God formed man dust from the ground, and breathed into his nostrils the breath of life; and *the man became a living being.*"

As an example of this use of the word "soul," please read 1 Peter 3:20. In this text the statement is made that "eight *souls* were saved by water." This refers to the saving of the family of Noah in the ark. See also Gen. 46:27, which mentions the threescore and ten "*souls* of the house of Jacob," who came into the land of Egypt, and Acts 27:37, which gives the number of people with Paul at the time of his shipwreck, as "two hundred threescore and sixteen *souls.*"

In each of these instances, and in many others just as plain, the word "soul" is used to indicate the individual, or person.



Sin and Death



THIS chapter introduces the darkest experience in the history of the human race. It is an experience obtained through disobedience, by which our first parents forfeited their right to the beautiful home which had been given them. It brought in an era of sin, suffering, and death.

After creating man, God prepared a garden which was to be his future home. This was a sample of what the rest of the world was to be made by his offspring.

This home was called the "Garden of Eden." It was very beautiful, for "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." Gen. 2 : 9.

When it was completed, the Lord gave to man the earth and all that was in it. Said the psalmist, "The earth hath He given to the children of men." Ps. 115 : 16.

Man was also to be ruler of all that was on the

earth. The Lord said, "Be fruitful, and multiply, and replenish the earth, and *subdue* it: and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

Fear was unknown in that beautiful home. All was love, peace, and happiness. Even the beasts loved Adam, and delighted to obey him.

The Creator and the angels from heaven were frequent visitors and instructors of man. Adam and Eve found delightful employment in caring for their Eden home, and they were also students of the manifold works of God. The living creatures which God had made, the leaves, the flowers, the trees, the wonders of the heavens, the mysteries of light and sound,—all were open to their study.

But the love and obedience of every intelligent being must be tested. *Tests endured make character.* Those who obey God's laws and walk in His ways, become, in character, like



"Students of the manifold works of God."



Angels from heaven were frequent visitors and instructors of man."

God and sinless angels. He who would enjoy the beautiful and wonderful home which Christ is preparing for those who are faithful, must develop a character which will fit him for it.

Adam and Eve were innocent and holy when they came from the creative hand of God, but their character had not been formed. Therefore the choice of right or wrong was left open to them. Every opportunity to study the character of God and the justice of His commands was given them. The blessings of obedience and the awful consequences of sin were carefully taught them by their heavenly visitors. But full liberty was given them either to believe, obey, and live, or to doubt, disobey, and die.

Self-indulgence was the cause of Satan's fall. The test for man was made on this same point. By "the tree of the knowledge of good and evil" their faith, love, and obedience were tested. Of every other tree they could freely eat, but of this one God said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3:3. Here Satan was allowed to come with his temptations; but if man remained true, his probation would finally end, and the

DEVELOPMENT OF CHARACTER.

"God placed man under law as an indispensable condition of his very existence. He was a subject of the divine government, and there can be no government without law. God might have created man without the power to transgress His law; He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton.

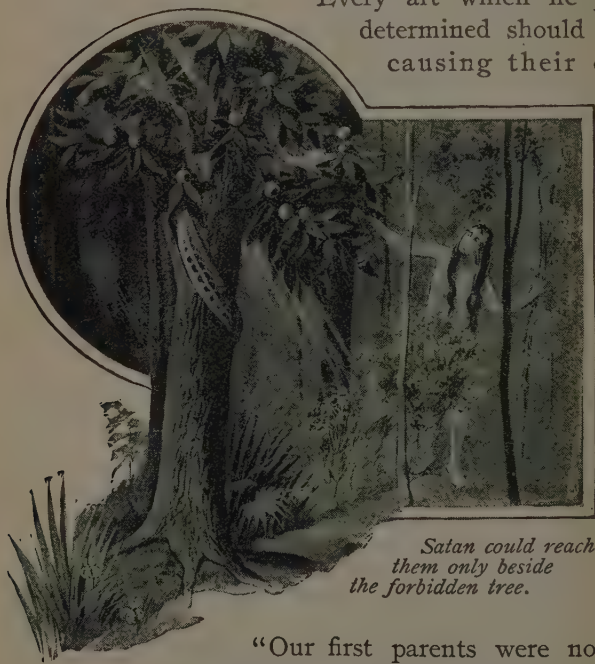
"Without freedom of choice, man's obedience would not have been voluntary, but forced. *There could have been no development of character.* Such a course would have been contrary to God's plan of dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule."—*Patriarchs and Prophets*, pp. 48, 49.

human race be placed beyond the power of the enemy.

Having himself lost the peace and happiness of heaven, Satan could not endure the sight of the happiness of Adam and Eve in Eden. Moved by envy, he resolved to lead them into disobedience and sin.

Every art which he possessed he determined should be used in causing their overthrow.

Moreover, by leading the first pair into sin, he hoped to obtain possession of the earth, and make it his permanent home and the seat of his government.



Satan could reach them only beside the forbidden tree.

“Our first parents were not left without warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan’s fall, and his plots for their destruction, unfolding more fully the nature of divine government, which the prince of evil was trying to overthrow.”

God had said of the tree of knowledge, “Neither

shall ye touch it, lest ye die." As this tree was the *only* test, Satan could reach them *only when they were beside it*. Hence, had they obeyed God and kept away from it, they would never have known evil.

Curiosity finally led Eve to examine this tree, which had connected with it such terrible consequences. By so doing she placed herself in the very path of Satan's temptations, and *he was there to meet her*, as he *always* meets us *when we go in the way of temptation*.

Satan did not come in his true form, but in the shape of a serpent, which creature was then, without doubt, the most beautiful and intelligent of all the creatures which God had made. Had Satan come in his true form, Eve would have recognized him. We do not now see the serpent as he *was*, but as he *has become* since the curse of God was pronounced upon him. See Gen. 3:14. Never does Satan come to us *as he really is*, but always as a deceiver.

The serpent told Eve that the fruit of the tree was good, and began to eat of it. She saw no immediate evil come to the serpent, yet she made a feeble protest. She said that the Lord had forbidden them to eat of it, and if they did they should "surely die."

But the serpent replied, "Ye shall not surely die." "See, I am eating of it, and it does me no harm. In fact, I feel better all the time I am eating of it."

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:3. He claimed that God was withholding from them some wonderful good which would come to them by eating that special fruit.

Satan's statement was partly true, for he always mixes enough truth with his error to deceive those who do not know him and his ways well enough to distinguish the difference. It was true that to eat the fruit of that tree would make them wise in the knowledge of *evil*, but God did not want his creatures to know evil. Such knowledge brings death.

Satan lied, and he knew it, when he said, "Ye shall not surely die." He has been telling that lie ever since. It is the foundation stone of heathenism, paganism, and a host of other "isms" not to be found in the teachings of God's word.

The Lord has said, "The soul [being or person] that sinneth, it shall die." Eze. 18:4. And God knows.

The Creator impresses upon us the fact of our lowly origin and perishable composition: "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

Of the uncertain tenure of the life of man we read, "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:2.

David says that God considers the frailty and instability of our composition. "He knoweth our frame; He remembereth that we are dust." Ps. 103:14.

The material from which man was made was very simple, very humble. "The Lord God formed man of the dust of the ground." Gen. 2:7.

Eve's desire for the forbidden fruit was so great that she finally yielded to the persuasion of the enemy. She ate of it, and gave it to her husband, and he also ate. They at once became sinful beings, and in consequence lost their Eden home.

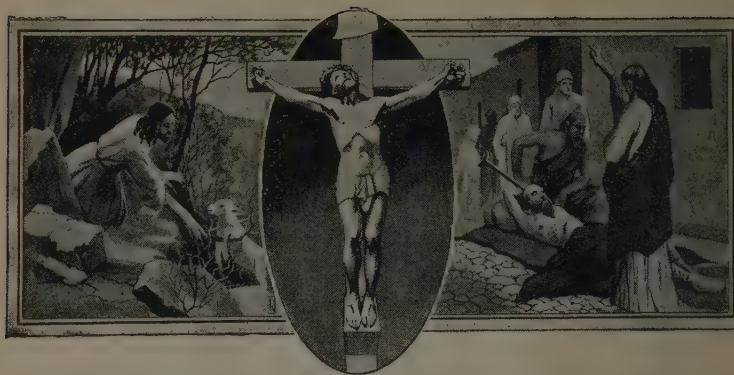
Then lest they should eat of the tree of life, and

thus perpetuate a life of sin, they were driven from the garden, and cherubim and a flaming sword were stationed to guard every avenue to this life-giving tree. See Gen. 3:22-24.

Kept away from this wonderful tree, which God had appointed to perpetuate life, our first parents lost their right to an immortal life. The sentence of death was even then being carried out.

The effects of their sin did not cease with themselves. All that have been born of them come under the same sentence of death. Paul tells us the result: "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men." Rom. 5:12. The account of the origin of sin is the account of the origin of death.





The Plan of Redemption



THE angels of heaven were deeply interested in the work of creation as it progressed from day to day. When the first week of earthly time was finished and the completed beauty of the new world was seen, "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

But all was changed at the fall. Man had broken his allegiance to his Creator. The earth and the human family had fallen into the hands of Satan and the rebel host, which had been so recently driven from heaven. Angel songs of joy were hushed, and sorrow filled heaven.

The results of the sin of Adam and Eve could not be mistaken or overlooked. Through the fall, man lost dominion over the earth, which had been given him at creation. This dominion was usurped by Satan, and the earth and its inhabitants were lost to the loyal universe of God. Satan had secured a

kingdom for himself, and unless it were redeemed through the infinite mercy of God, and wrested from the usurper, he would retain it forever.

The heart of the Son of God was touched with pity for fallen man. He knew the malignity which had taken possession of Satan and his rebel host. He knew the woe and suffering that would be the lot of the human race. He knew the depths of sorrow and degradation which the power of evil would bring upon the human family.

But by infinite love a plan had been devised by which man should be redeemed and the lost earth returned to its place in the moral universe of God.

Man had broken the command of God, and stood convicted as a sinner. There was but one penalty for sin,—“The wages of sin is death.”

There was but One in all the universe who could satisfy the claims of the law, and rescue the race from its impending doom. The Son of God, who was equal with His Father, the Author of law, would take upon Himself the guilt of the world, and pay the penalty of death in man’s behalf.

The immutability of every precept of God’s law is emphasized by this dire necessity of the sacrifice of Christ. Could that law have been changed, the Son of God need not have died, for then man might have been saved without such an infinite sacrifice.

David has said, “Thou hast magnified Thy word above all Thy name.” Ps. 138:2. Speaking to Israel of Christ, Jehovah said, “My name is in Him.” Ex. 23:21. Christ alone bears the name of God.

The name of great earthly families is guarded

jealously. The name and reputation of the family of God may not be lightly reproached. Yet the name of Christ, the only begotten Son of God, was secondary when compared with the "word," or law, of the Almighty. Christ was to be subjected to a life of sorrow, suffering, and humiliation, and to a death of shame, that God's law might stand vindicated before the entire universe.

Gladly would angels have undertaken the work of atonement, but the death of any created being could not satisfy the claims of the law in behalf of fallen man. The angels themselves are amenable to law, and, with man, would suffer its penalties should they break it. Hence their lives could not atone for sin.

"And the counsel of peace shall be between them both." Zech. 6:13. Christ pleaded with the Father in behalf of the sinner. Between them the whole plan came in review. Great consequences were involved in the decision. If undertaken, Christ in person would be separated from His Father during His lifetime on earth. He would be a "man of sorrows, and acquainted with grief." Isa. 53:3.

On earth Jesus would own no possessions; and while here, He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20. He must suffer the displeasure of Jehovah for sin as the sinner must suffer it. And He must die the most ignominious death of the most hardened criminal.

Even this was not all. Do we realize that as a man Christ assumed all the conditions of a man? With the surroundings and tendencies of a man,

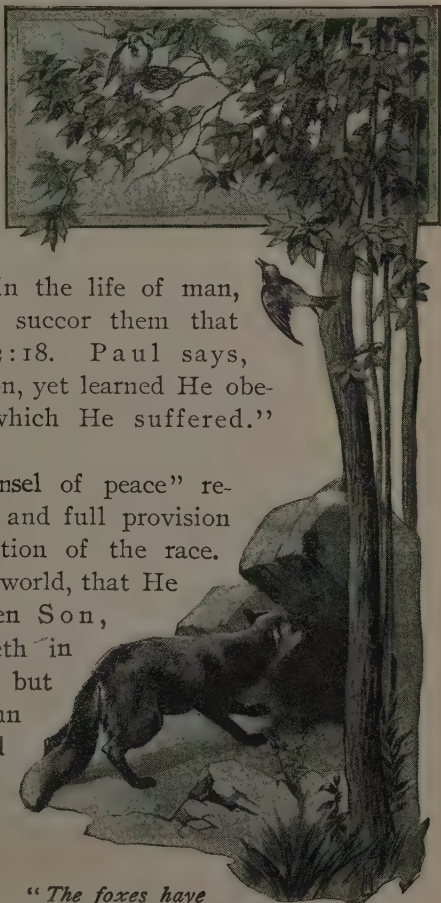
He must live the holy life of God. Otherwise He could not be the Saviour of the fallen race, or even a fit example for humanity to imitate.

In becoming a man, Christ took upon Himself the awful liability of eternal loss as other men must take it. Day by day He was "in all points tempted like as we are." Heb.

4:15. If there was no danger of failure and loss, there could be no temptation, for He would be beyond it.

The very temptations He met and so successfully resisted gave Him experience in the life of man, and prepared Him "to succor them that are tempted." Heb. 2:18. Paul says, "Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8.

The heavenly "counsel of peace" resulted in favor of man, and full provision was made for the salvation of the race. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. What wonderful love! Truly, the love of God "passeth understanding."



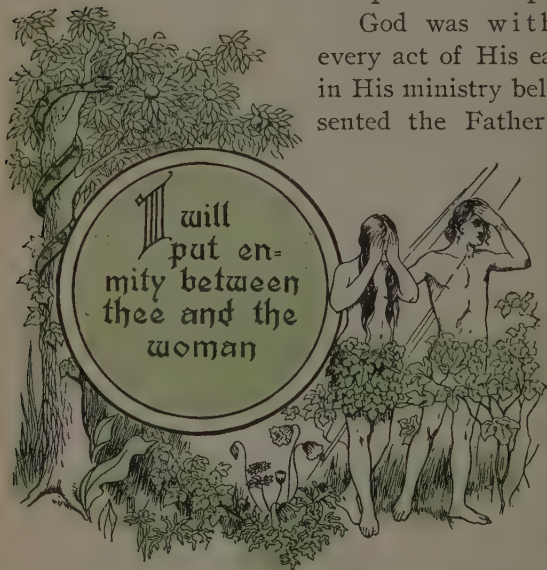
"The foxes have holes, and the birds of the air have nests."

Christ did not come to earth in His own divine strength. He left this when He came as a babe in the manger. But, guarded and guided by power from on high, as every human being can be guarded and guided, He lived a life of simple purity such as no other being has lived upon earth, and thus became our perfect example.

God was with His Son in every act of His earthly life, and in His ministry below Jesus represented the Father to the world.

Paul, explaining His mission, says, "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. Man had become "alienated from the life of God" through sin,

and the mission of Christ was to bring him back to a reconciliation with his Creator.



After Adam and Eve had eaten of the forbidden fruit, the Lord met them, and made known to them the consequences of their sin. And to the serpent He said, "I will put enmity between thee and the

woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Naturally there is no enmity between Satan and fallen man. Both "have sinned, and come short of the glory of God." Rom. 3:23. Naturally their interests go hand in hand. Any effort to draw away from the rule of sin and Satan is contrary to the natural order, and ever results in conflict with the powers of darkness; but the Lord said He would "put enmity" between Satan and the sinner. Hence every desire of man to draw away from evil and toward God, is miraculously put there by the Holy Spirit of God. It is embraced in the plan of salvation as proclaimed in Eden at the fall.

Early in their fallen state man was informed of the plan of redemption. In it was the promise of the Messiah. The promised Seed of the woman (Christ) should bruise the head of the serpent (Satan). Although Christ would be cruelly wounded by Satan, yet the conflict would finally result in the overthrow of the devil, the loss to him of his usurped dominion, his death, and with it the final destruction of all evil.

When Satan heard the words spoken to the serpent in the garden, he knew that a plan for the salvation of man had been formed in heaven, and that it included

THE WONDERFUL SACRIFICE.

"To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing

but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future, and relieved it of its utter desolation.

"But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth. It was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: 'Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.' John 12: 31, 32.

"The act of Christ in dying for the salvation of man would not only make heaven accessible to man, but before all the universe would justify God and His Son in their dealings with the rebellion of Satan. It would establish the perpetuity of the law of God, and would reveal the nature and the results of sin.

"From the first the great con-

the final doom of himself and his followers in sin.

"Yet as the plan of salvation was more fully unfolded, Satan rejoiced with his angels, that, having caused man's fall, he could bring down the Son of God from His exalted position. He declared that his plans had thus far been successful upon the earth, and that when Christ should take upon Himself human nature, He also might be overcome, and thus the redemption of the fallen race might be prevented."

Although Satan had failed in his warfare in heaven, he felt sure that he could overcome Christ when He should come to earth as a man, bearing the infirmities of humanity. To this end he bent all his energies of evil and cunning, developed through four thousand years of experience.

But through power from heaven, secured through earnest prayer, the Saviour withstood every attack of the enemy, and when the cry went up from the cross, "It is finished," Satan realized that he was vanquished,

and that his doom was sealed. The Son of God had overcome all the power of Satan and his host. The sacrifice was complete, and a remnant will at last come forth "more than conquerors through Him that loved us." Rom. 8:37.

After our first parents were driven from Eden, they were more fully instructed in the plan of salvation by the angels. With sorrow and remorse they learned of the suffering and death that were to come to the Son of God because of their sin. They bowed in contrition and adoration at the evidence of such wonderful love. Humanity would yet be redeemed from the hand of the enemy. The Eden home which they had lost would some day be restored to the family of Adam.

Until Christ should come as an offering for sin, the lives of innocent animals must be taken and their blood shed as a type of the blood of Christ which was to be spilled for the sins of the world. With every sacrifice made by them, the fact

troversy had been upon the law of God. Satan had sought to prove that God was unjust, that His law was faulty, and that the good of the universe required it to be changed. In attacking the law, he aimed to overthrow the authority of its Author. In the controversy it was to be shown whether the divine statutes were defective and subject to change, or perfect and immutable. . . .

"It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation,—that He should consent to leave His glory and take upon Himself human nature, was a mystery which the sinless intelligences of other worlds desired to understand. When Christ came to our world in the form of humanity, all were intensely interested in following Him as He traversed, step by step, the blood-stained path from the manger to Calvary. Heaven marked the insult and mockery that He received, and knew that it was at Satan's instigation. They marked the work of counter-agencies going forward; Satan constantly pressing darkness, sorrow, and suffering upon the race, and Christ counteracting it. They watched the battle between

light and darkness as it waxed stronger. And as Christ in His expiring agony upon the cross cried out, 'It is finished!' a shout of triumph rung through every world, and through heaven itself. The great contest that had been so long in progress in this world was now decided, and Christ was conqueror. His death had answered the question whether the Father and the Son had sufficient love for man to exercise self-denial and a spirit of sacrifice. Satan had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he had ruled the children of men who were under his power, he would have manifested if permitted to control the intelligences of heaven. With one voice the loyal universe united in extolling the divine administration." — *Patriarchs and Prophets*, pp. 68-70.

that Christ must die for their sins was brought vividly to their remembrance. Every lamb offered in sacrifice pointed to "the Lamb slain from the foundation of the world." Rev. 13:8.



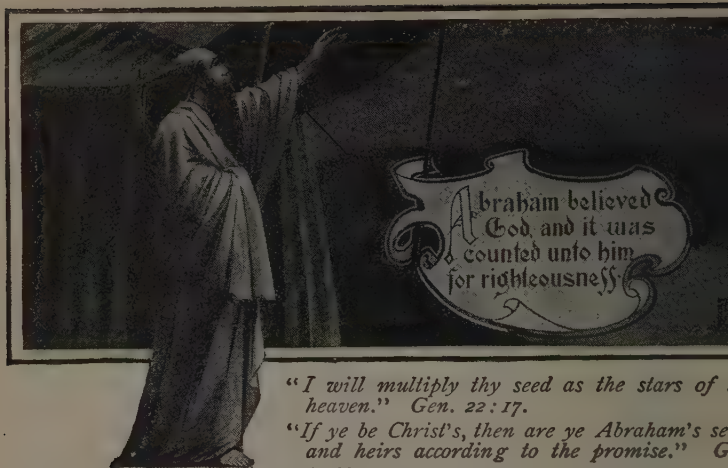
"The first man is of the earth, earthy: the second Man is the Lord from heaven." 1 Cor. 15: 47.

Every lamb offered in sacrifice pointed to "the Lamb slain from the foundation of the world"

Through the sin of the "first man," Adam, the dominion of the earth was lost to the race. Through Christ, "the second man, . . . the Lord from heaven," the dominion will be restored. Says the prophet, "O tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8.

And Paul tells us of the "redemption of the purchased possession." Eph. 1:14. Yes, the possession has been purchased at an infinite cost. And when the great work of redemption is finished, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Truly, the plan of salvation, which to Paul was "the mystery of godliness," is beyond our comprehension. "Who can know the depths of that love which 'passeth knowledge'? Through endless ages, immortal minds, seeking to comprehend the mysteries of that incomprehensible love, will wonder and adore."



Standing on the Promises



ETER the aged, in a summing up of what Christ has done for "them that have obtained like precious faith," says:—

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." 2 Peter 1:3, 4.

On these promises the hope of the Christian rests. "Which hope," says the apostle Paul, "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19. The soul of the servant of God is anchored to the



throne above. His hope is as sure and stable as that throne itself.

Heaven's part in the great plan of redemption has been faithfully performed. God's purposes in the salvation of man are sure and unalterable. Sometime this earth will be peopled by the redeemed of the Lord. From each generation since the fall will be gathered a remnant of those who have been true to God and the principles of His government. To such the sure promises of God have been as a beacon light, to guide their feet through the gloom and darkness of earth's error and sin.

While God's promises are always sure, man must meet them in faith and hold their blessings by prayer. Faith in God and earnest prayer will bring to any human being the sure mercies of the wonderful plan of redemption.

Though we may wander far, and may long reject the overtures of a merciful God, yet the story of the prodigal son teaches how the arms of Infinite Love are ever stretched out to receive the returning wanderer.

The record of God's dealings with Israel has brought hope and confidence to many a despairing soul. This history is but a rehearsal of the experiences of the human heart. Tempted by Satan we wander from God, but the road is not easy. Afflictions overtake us. As a parent chastens a loved son, so our Father allows difficulties and troubles to overtake us. These are God's agencies to turn back our feet into right paths. As soon as we turn we find a loving Father with arms stretched out to receive us.

Over and over again did Israel wander from God into sin and idolatry. Then they were delivered into



Story of the Prodigal Son.

the hand of their enemies. But when these afflictions brought them to seek the Lord, how quickly He returned to them and brought confusion to their enemies. God's position toward His people during these experiences is well illustrated in the ninth of Isaiah:—

“The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this His anger is not turned away, but His hand is stretched out still.” Vs. 12.

At this time Israel had gone into abominable idolatry, hence God had removed His protecting hand, and the heathen had come against them. His anger was strong against His people, yet through it all His hand was stretched out to receive them and protect them at the first indication of repentance and returning.

There is a human side to the plan of redemption. This calls for our co-operation with the efforts of Heaven in our behalf. And although we cannot work out salvation for ourselves, neither can Heaven save us unless we take our stand by the side of holy intelligences, and by earnest faith and humble prayer secure the help we must have.

Heaven listens to the faintest plea from those who come to God in sincerity. No one, however far he may have wandered, need fear to approach the throne of grace. Our Saviour left the promise, “Him that cometh to Me I will in no wise cast out.” John 6:37.

And the very throne of God is pledged to the protection of those who place themselves in the keeping of Almighty power. Our Lord has left to such the pledge, that “no one shall snatch them out of My

hand." John 10:28, R. V. Only our own action can take us out of the hand of our God.

Guarded well are the true followers of our Lord. David says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

When the armies of Syria surrounded the prophet of God at Dothan, heaven sent a host to protect him. The Lord opened the eyes of the trembling servant of the prophet, "and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

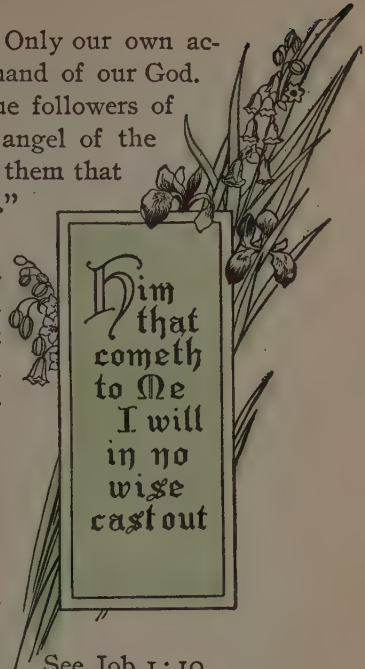
About Job was placed a rampart, or hedge, of angels which the devil could not pass.

See Job 1:10.

When Jacob was about to meet his brother Esau, who was marching against him, he was allowed to see God's host which had been sent from heaven to protect him. See Gen. 32:1, 2.

All heaven would move to the aid of the weakest child of God if necessary, to protect him from the attacks of the enemy. The hosts of evil are strong, but if the battle wages fiercely, the angel guards will be reinforced by the most powerful beings from the very presence of Jehovah.

When Daniel prayed for the deliverance of Israel, the Lord sent one of the most powerful angels of heaven to the king of Persia to induce him to let Israel



Him
that
cometh
to Me
I will
in no
wise
cast out

go. For full three weeks this mighty angel labored with King Cyrus, but without success. Then came Michael (Christ), and the release of God's people was assured.

God's people represent on earth the principles of His government in heaven. Hence injury to God's people on earth is an insult to God's throne in heaven. Our Lord Himself would come to earth, if necessary, to carry out His purposes concerning His people.

Our Saviour came to earth for the resurrection of Moses. At the grave of that servant of God He was met by the devil, who has "the power of death." See Heb. 2:14. In thus invading the territory of the enemy, being withstood by him, Christ did not rely on Himself, but invoked the highest power of heaven in the words, "The Lord rebuke thee." Jude 9.

It is not alone to the mighty deeds in great emergencies that we must look for evidences of heaven's aid to God's people. The prayer of the humble saint and of the repentant sinner is as sure of a hearing and an answer as that of the most godly prophet of Bible days.

David said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles. Ps. 34:6.

But we must come to God in faith. The prayer of faith commands the most powerful forces of heaven. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." But He adds, "Howbeit this kind goeth not out but by prayer and fasting." Matt. 17:20, 21.

But our will must be subject to the will of God. The beloved John writes, "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

If we are true followers of Christ, our will is in accord with His will. Then the Holy Spirit leads and directs our prayer, and it is, therefore, in harmony with the will of heaven, and the very throne of God is pledged to the answer.

But if we come with our will unsubdued, and with sins cherished and unrepented of, we are out of harmony, out of touch, with heaven. Then the line of communication is broken, and our prayers cannot reach the throne. We will then ask according to our unsanctified, unsubdued heart, and God can neither hear nor answer such prayers. "If I regard iniquity in my heart," says the psalmist, "the Lord will not hear me." Ps. 66:18.

But more than this, God cannot accept the prayers of those who disobey His requirements. Solomon says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov.

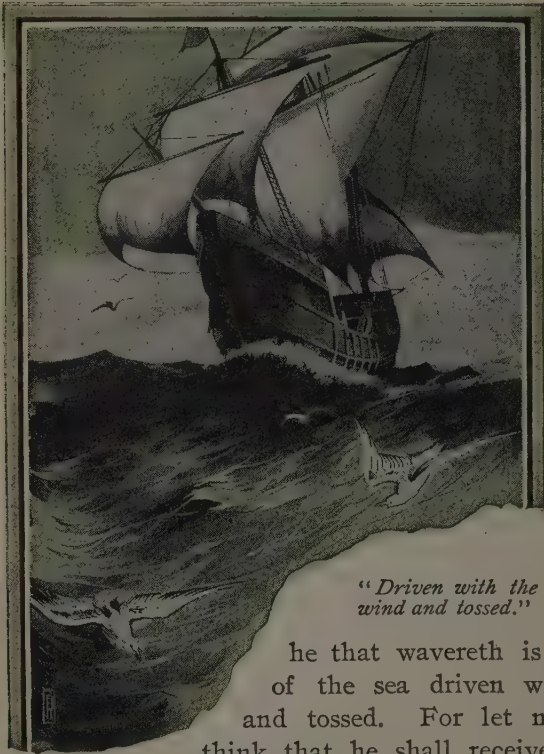
This poor man cried,
and the Lord heard him,
and saved him out of ~
all his troubles.



28:9. And David speaks of prayers that "become sin," because of wickedness and deceit. See Ps. 109:7.

When our prayers go forth in harmony with the

mind of the Spirit of God, they will be prayers of faith, and cannot fail to bring their answer. But no doubting, no wavering must be allowed to mingle with them. "Let him ask in faith, nothing wavering. For



"Driven with the wind and tossed."

he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

The waters composing the waves of the sea do not rush on with the waves. The wave is but the upheaval of the waters. The ship upon the billows does not move along with the wave. As the wave rushes along, the vessel rises upon the crest, and then falls into

the trough of the sea, but it does not move forward with the wave unless propelled by sail or steam. And so with the life of many vacillating Christians,—sometimes on the mountain top, and again in the valley of doubt, but with no visible advancement in spiritual attainments or experience. Their condition is well described in the jubilee melody,

“Sometimes up, and sometimes down,
Sometimes almost to the ground.”

God's promises to His children represent all the power of heaven. They are not promises merely, but they are backed by the oath of Jehovah. Paul, presenting these sure promises, says:—

“Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it [to Abraham] by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Heb. 6:17, 18.

And to show that this assurance applies to our day, Paul writes, “If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” Gal. 3:29.

The Christian's hope is based upon the promises of God. Faith brings the reward. The sincere faith of the humblest suppliant at the throne of grace is more powerful than “all the power of the enemy.” True is the word of the poet,

“Satan trembles when he sees
The weakest saint upon his knees.”

Simple faith makes real the promises of God. Paul

writes: "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

Through faith the hope of the child of God be-

comes very real and tangible. We have a loving heavenly Father. Jesus Christ is our Elder Brother, and our Advocate with the Father. Heavenly angels are

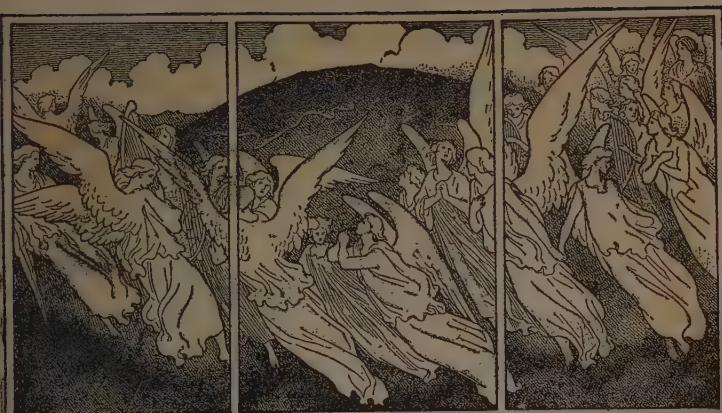
our constant attendants. A city with mansions is being prepared for us in heaven. See John 14:2, 3.

The true and faithful of earth will have homes in that beautiful city. This earth will be made new and glorified, to become the eternal dominion of the saints. Here they will dwell through an endless life of joy and bliss beyond our comprehension.

These are the rewards which the Christian contemplates "with joy unspeakable and full of glory." 1 Peter 1:8. And these are the promises which become as real and substantial to us as the events of every-day life. Through faith they are the "substance of things hoped for, the evidence of things not seen."



ANGELS
GOOD AND EVIL



When the morning stars sang together.

Angels—Their Nature.



ANGELS are real, heavenly beings, intensely interested in the plan of human redemption, and constantly employed in the service of God. We are not left in uncertainty regarding them. The Bible tells us what they are as well as what they are not.

That they can not be the spirits of the dead, is shown conclusively by the facts presented farther on, in the chapter "Is Death a Sleep?" Additional evidence will be found also in the

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chapter on "Modern Spiritualism." So we need not dwell upon it here in detail.

Created Beings.

Angels are created beings, made before the world was formed. Touching upon this point, the apostle Paul says, "For by Him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers [different orders of angels]: all things were created by Him, and for Him." Col. 1:16.

From a reading of John 1:1-3, 10, it will be seen that the world and all it contains were created by Christ (the Word), for "all things were made by Him; and without Him was not any thing made that was made." The angels are, therefore, created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father.

Col. 1:16 takes us back into the unknown ages, before the world was formed, and tells us that all things, animate and inanimate, including the angels, were created by the word spoken by Christ. The text closes with the statement that "all things were created by Him, and for Him." And verse 17 adds, "He is before all things, and by Him all things consist." The earth and all the planets of the universe are held in place, and perform their circuits, by "the word of His power." The millions of heavenly angels owe their existence to His creative word. It is His hand that maintains the order of heaven, and directs the work of the vast hosts of heavenly messengers.

In God's answer to Job, He says, "Where wast

thou when I laid the foundations of the earth, . . . when the morning stars [the angels] sang together, and all the sons of God shouted for joy?" Job 38:4, 7. There was great rejoicing in heaven when the earth was made, and the angels were there to swell the anthem of universal praise to the Creator.

The angels are many times mentioned in the Bible as intelligent, tangible, spiritual beings. They are similar to human beings in general appearance. They have body and parts, but are of a higher order than men.

The psalmist says of man, "Thou hast made him a little lower than the angels." Ps. 8:5. Of the Redeemer the apostle testifies, "Verily He took not on Him the nature of angels [superior, heavenly beings]; but He took on Him the seed of Abraham" [the nature of man]. Heb. 2:16.

On Probation.

Angels, however, were placed on probation the same as man. This is evidenced by the fact that a vast host of them joined with Satan in his rebellion against God, and were cast out of heaven, thus ending their probation. See Rev. 12:7-9.

When impious warfare was waged against the Son of God, the limit of forbearance was reached. The light of heaven was too clear, and fallen angels had stood too near the throne of God to allow of a return.

Jude says that these evil angels who "kept not their first estate" are reserved "unto the judgment of the great day." Vs. 6.

When the probation of the angels who remained true to the government of God should cease, we are not

told. But they have watched with intense earnestness the awful results of the sin of rebellion. Never again can a question as to the justice and mercy of the government of God arise in the heart of any unfallen being.

Of the finality of the "judgment of the great day," as mentioned in Jude 6, we read, "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.

REAL BEINGS.

"The angels of God are not mere ghosts, or phantoms, as is generally taught: they are real, personal, material beings. This may be learned by almost every instance where they are mentioned in the Scriptures. Isaiah describes them as possessing a face, feet, wings, etc.: 'I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.' Chap. 6:1, 2. Ezekiel also describes them in a similar manner. Of the cherubim he says, 'And their whole body, and their backs, and their hands, and their wings,' etc. Chap. 10:12. Then they have bodies, with hands, feet, wings, backs, etc.'

"Angels eat food, and are, consequently, material beings. Immaterial beings could not eat material food, such as the manna which God sent from heaven." "This idea is further sustained

Never will there be another rebellion in the universe of God. Then will end the uncertainty of probation, and man, angels, and the inhabitants of the other worlds will be safe through all the ages of eternity.

Tangible Beings.

That angels are tangible beings is evidenced by many occurrences recorded in the Scriptures. In Genesis 18 is an interesting account of the hospitality of Abraham to three angels. As the patriarch was sitting in the door of his tent in the heat of the day, "he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door." He begged them to stop with him and accept his hospitality. He asked them to rest and refresh

themselves, and he would prepare food for them, after which they might "pass on." And the three strangers replied, "So do, as thou hast said."

"And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18:6-8.

This is a very realistic pen picture of patriarchal hospitality. By this kindly entertainment of these three unknown travelers, Abraham furnished an example for all future ages; and the apostle refers to it in his exhortation, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

When Abraham pressed upon these strangers the hospitality of his camp, he had no thought of their heavenly character. "He had seen

by the fact that Jesus, after His resurrection, had flesh, and did eat. Luke 24:36-43. After appearing to his disciples He said, 'Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not *flesh and bones as ye see Me have*.'

"So also when the saints enter the kingdom, they will have flesh. Says Job, in speaking of the resurrection, 'And though after my skin worms destroy this body, yet in my flesh shall I see God.' Job 19:26. Mark that it is *after* he dies that Job will see God in his flesh. How long after? The previous verse will tell: 'For I know that my Redeemer liveth, and that He shall stand at the *latter day* upon the earth; and [then] though after my skin worms destroy this body, yet in my flesh shall I see God.' This proves that the saints, after their resurrection, will have flesh the same as Jesus had. Speaking of the new earth, where the saints will dwell, the Lord says, 'All *flesh* [shall] come to worship before me,' every Sabbath. Isa. 66:23. Hence the saints will have flesh in the kingdom of God. So also we conclude that the angels are real, material beings, like Christ and the immortal saints."—*Ministration of Angels*.

in his guests only three tired wayfarers." Had the patriarch been less earnest in his purpose to entertain these travelers, they would have passed on in their

mission to Sodom, and he would have lost the blessing of a face-to-face communion with the messengers from heaven.

More than this, the spokesman of the three was none other than the Son of God. In proof of this read the first verse of chapter 18: "And the LORD [Heb., Jehovah] appeared unto him [Abraham] in the



*"And he stood by them under the tree,
and they did eat." Gen. 18:8.*

plains of Mamre," where the patriarch dwelt.

In each instance where the word LORD is used in this chapter, it is from Jehovah in the original He-

brew. Besides the Father, the Son of God is the only being in the universe to whom, in the Bible, the term Jehovah is applied.*

After the meal the Lord promised the aged patriarch a son through whom should be fulfilled the promise that from him should arise a mighty nation which should represent God in the earth. It was then that Abraham realized that he had entertained beings from the heavenly world. The text also shows that he recognized that it was the Son of God who was talking with him.

The two angels went on to Sodom, while the Lord remained to tell Abraham of their mission to that wicked city. It was then that the beautiful circumstance occurred of Abraham's pleading for the doomed city. See Gen. 18 : 23-33.

Once Abraham had with his sword rescued from their enemies Lot and the other dwellers in Sodom. Now he pleads with the God of mercy, if by any possibility he may save the city from the impending destruction.

ANGEL VISITORS.

"In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance.

"Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to His people. In the hour of peril and distress, 'the angel of the Lord encampeth round about them that fear Him, and delivereth them.'"—*Great Controversy*, p. 632.

* In our English Bible, wherever the name of the Deity is printed in SMALL CAPITAL letters, it indicates that the word in the original is *Jehovah*.

ANGEL MESSENGERS.

"Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi; to Paul and his companions in the night of tempest on the sea; to open the mind of Cornelius to receive the gospel; to dispatch Peter, with the message of salvation to the Gentile stranger,—thus holy angels have, in all ages, ministered to God's people."—*Great Controversy*, p. 512.

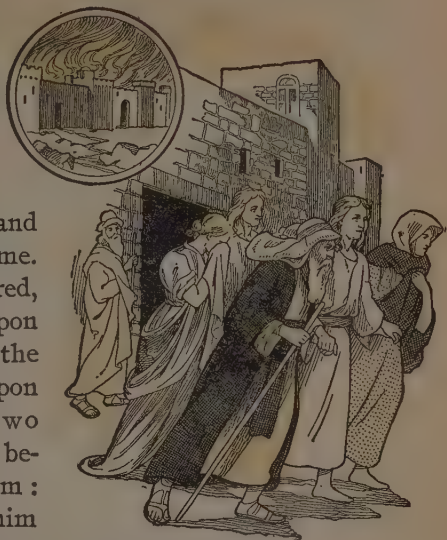
With the promise that the city would be spared if ten righteous persons could be found within its gates, Abraham was content. He knew that there were more than that number of the family of Lot alone, and he felt confident that the safety of the city was assured. But the Lord sees not as man sees, for God knows the heart. The angels failed to find ten righteous persons in that great city, and its doom was sealed.

The two angels who had departed from Abraham, appeared to Lot as he sat in the gate of Sodom at even. Like his uncle Abraham, Lot insisted that the strangers should partake of his hospitality. So they came to his house, "and he made them a feast, and did bake unleavened bread, and they did eat." Gen.

19:1-3.

Soon a mob gathered about the door of the house and demanded that the strangers be delivered up to them. Lot went out to reason with them, and disperse them if possible, but he could not, and as his very life was in danger, and the door was about to be broken in, "the men put forth their hand, and pulled Lot into the house to them, and shut to the door." Vs. 10. Through the miracle of smiting the people with blindness, the mob was finally dispersed.

In the morning the angels hurried Lot and his wife and two daughters out of the city. But it was hard for them to leave their friends and their beautiful home. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." Gen. 19:16.

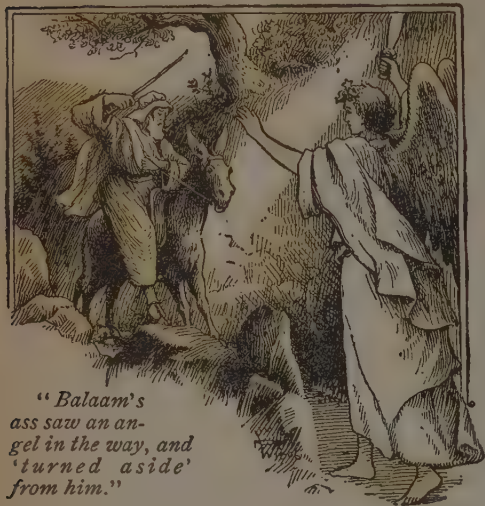


"In the morning the angels hurried Lot and his wife and two daughters out of the city."

This whole account of the experience of Abraham and Lot is very real and impressive. The angels here mentioned were not mere immaterial phantoms. They had bodies and parts the same as men. They partook of material food, and did not hesitate to lay hands upon Lot and his family, and with force hasten them in their escape. These accounts are given in all their minuteness that we may gain, with other lessons, a correct understanding of the nature and work of heavenly beings.

In another instance Balaam's ass saw an angel in the way and "turned aside" from him. When the Lord opened the eyes of Balaam, he also saw the angel.

The Lord permitted the humble beast to see the angel at the first, but the erring prophet could not see him till *his eyes were opened*. But the angel was there all the time.



"Balaam's ass saw an angel in the way, and 'turned aside' from him."

A SPIRITUAL BODY.

"The saints will have spiritual bodies after the resurrection. 'It is sown a natural body; it is raised a spiritual body.' 1 Cor. 15 : 44. On this point Dr. V. Baader, *Anthropolog. Schr.*, remarks :—

"A spirit without body is also, according to the Scriptures, simply a shadow, and in this sense the Scriptures are all the way through materialistic, in opposition to the spiritualism [the spiritual as compared with the material] of the moderns; only they place *imperishable* matter everywhere in contrast with the *perishable* matter."

Spiritual Bodies.

There are spiritual bodies as well as the natural, gross bodies of this life. Contrasting gross, perishable bodies with spiritual, imperishable bodies, the apostle says, "It

is sown a natural body [at death]; it is raised a spiritual body [at the resurrection]. There is a natural body, and there is a spiritual body." 1 Cor. 15 : 44.

A spiritual body is not necessarily gross. Eventually the redeemed saints, as well as the angels, will have spiritual bodies. How and when does man obtain this spiritual body?—At the resurrection this great change will come. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15 : 53.



"The mountains were full of houses and stores; and the road about the lakes."

But how can the spiritual body be material and still invisible? Air is invisible and yet very material. Wind storms and tornadoes are evidences of its material nature. Our Saviour in instructing Nicodemus uses this very fact to illustrate the nature and operation of the Holy Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

Dr. Rudolph, in *Die Lehre vom Menschen*, says:—

"The Holy Scriptures do not know of any formless being or life."

Electricity is a mighty power in moving cars and other heavy machinery, yet only in the form of a spark or flash can it be seen. The gases are also material, but seldom visible.

Our Eyes Holden.

If we do not see angels, is it not because our eyes are holden? The case of Balaam, previously mentioned, is an example. So also is the experience of the servant of Elisha. When the prophet prayed, "Lord, I pray Thee, open his eyes," the Lord answered the prayer, and the young man saw that "the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

Following this manifestation, the Lord, in answer to the prayer of the prophet, smote the hosts of Syria with blindness, so that their eyes were holden from seeing certain objects. The prophet then led them into the very stronghold of their foes, within the walls of the city of Samaria. Then the Lord opened their eyes, and they were astonished to find themselves helpless, and at the mercy of the Hebrews.

Number of Angels.

The Bible does not inform us as to the exact number of the angels, but many texts show conclusively that there is a vast host of them.

When the multitude from the chief priests came



"Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"

to arrest Jesus, He said to them, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:53. A legion is three or four thousand. So, at a word, Christ could have had more than forty thousand angels to defend Him.

John, on the Isle of Patmos, was given a view of the heavenly host, and endeavored to express the number. He said there were "ten thousand times ten thousand" (one hundred million), and as this could not express the number, he adds, "and thousands of thousands." Rev. 5:11.

Paul speaks of the angels as "an innumerable company." Heb. 12:22. No adequate idea of the number of the heavenly family can be expressed.

Not only are the angels sent as messengers to do God's bidding to this world, but it must be that they are sent as well to the inhabitants of other worlds.

As no shining sun nor circling world is beyond the knowledge or power of God, so in every place His angel messengers do His will and execute His commands.

When we consider how many angels have from time to time visited this little world of ours, yes, how many are constantly here watching over God's people, we cannot escape the conviction that the inhabitants of unfallen worlds must be favored also in respect of heavenly visitants to their places of abode. Their number is too vast, their mission is too wonderful, for human comprehension.

Their Glory.

The glory of "the holy angels" who will come with Him is one of the special features of the second coming of Christ.

A fleeting view of the glory and power of the angel who came to raise Christ from the dead is given in Matt. 28:2-4. At his presence the very mountains trembled, and "there was a great earthquake. . . . His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

The apostle-prophet John, on the Isle of Patmos, gives the following description of the

MAJESTY AND GLORY.

"The most lovely objects that we behold are marred with deformity and tarnished with decay. Hence, men ordinarily have but slight conceptions of the surpassing loveliness and glory of the heavenly beings. A few times a rift has been made in the clouds, through which some privileged ones have been permitted to behold a few rays of the glory of heaven. And then these have been so overwhelmed by it as to fear that they should die. Thus the prophet Isaiah, upon having a view of heaven, exclaimed, 'Woe is me! for I am undone; . . . for mine eyes have seen the King, the Lord of hosts.' Isa. 6:5. As Moses came down from the mount where he had been with

the Lord forty days, his face so shone with the reflected glory of God that the Israelites in fear ran from him. Exodus 34. . . .

"Let the reader consider a moment what majesty and glory are here described. The most gorgeously appareled monarch would appear mean in comparison! No wonder that Daniel says of the men who were with him, 'A great quaking fell upon them, so that they fled to hide themselves.' Dan. 10:7. So exceedingly glorious was the sight of the angel who came to John upon Patmos that the apostle fell down to worship him, supposing that it must be God Himself. Rev. 22:8. From these facts we can form some conception of the exalted nature of the holy angels."

Their Power.

When King Hezekiah was confronted with the overwhelming army of Sennacherib, king of Assyria, he cried to God for aid, and in the night a single angel sent from God slew a hundred and eighty-five thousand of the heathen host. See 2 Kings 19.

We are not told by what means those mighty men of valor were destroyed, but their death so struck terror to the heart of their wicked king that he at once abandoned his campaign against Jerusalem. How puny is the might of a whole army of men in comparison with the power of even one member of the Lord's heavenly host!

angel who appeared to him: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. 10:1.

Their Swiftmess.

Ezekiel says of the heavenly messengers that they "ran and returned as the appearance of a flash of lightning." Eze. 1:14.

In a time of special need Daniel prayed to God for light and wisdom. Gabriel was sent from heaven in answer, and reached the prophet before the prayer was finished. See Dan. 9:21, 23.

An angel shut the mouths of the lions when Daniel was cast among them. The three Hebrew captives were protected in Nebuchadnezzar's fiery furnace when "the form of the Fourth" (doubtless the Son of God) came among them. In unnumbered ways the Lord has, through His angels, miraculously intervened to protect His servants in times of distress. And if our eyes were "opened" we would behold scenes of the intervention of the angels of God as miraculous as any recorded in the divine Word.

Orders of Angels.

God is a God of order. The heavenly hosts are properly organized, and the different orders of angels have their positions to occupy, and their appropriate work to do.

In Jude 9 we read of "Michael the archangel." The archangel is the head of all angels, as the derivation of the word signifies. Christ is spoken of in Rev. 19:13, 14, as leader of the heavenly hosts at His second coming. Hence Michael is no other than Christ, the archangel, who is "Captain of the host of the Lord," in which capacity He appeared to Joshua



"The three Hebrew captives were protected in Nebuchadnezzar's fiery furnace when 'the form of the Fourth' came among them."

before Jericho. See Joshua 5:14. The "Host of the Lord" is the multitude of heavenly angels. The psalmist also says, "The chariots of God are twenty thousand, even thousands of angels." Ps. 68:17.

"Now, if the angels are marshaled in armies (plural number, Rev. 19:14), and are subject to the orders of a chief commander, it is necessarily implied that there are also subordinate commanders, and captains of smaller divisions. We often read in the Bible of cherubim (Eze. 10:1), of seraphim (Isa. 6:1-6), of dominions, of principalities, of powers, etc., (Col. 1:16); all of these, we conclude, are different orders of angels. We may further suppose that each company is subject to its commander, and he to one yet higher, and so on, till we reach the Commander-in-chief, the Son of God."



Angels—Their Ministration



BEFORE Adam and Eve sinned, their home was in "Eden, the garden of God." Here they were visited, not only by holy angels, but God Himself held communion with them, and they talked with Him face to face.

After the fall, man could no longer talk with God. Neither could any sinful being see His face and live. Even to Moses, the man of God, He said, "Thou canst not see My face: for there shall no man see Me, and live." Ex. 33:20.

It was not, however, the Creator's will to cut man off from communication with heavenly beings. And in the darkness and uncertainty following the entrance of sin, man has ever felt the need of "some ministering spirit, some heavenly visitant from the world of light, to instruct him in the things of God." Hence it is but natural that man should be ever reaching out for some method of communication with heaven. This need of the human soul the Lord supplies by means of the ministration of angels.

Ministering Spirits.

To the inhabitants of this world the angels are *messengers* (see margin of Judges 2:1) sent from the courts above. Around the throne of God in heaven there is an "innumerable company of angels" that go and come at His command.

Says John, "I beheld, and I heard the voice of many angels round about the throne." Rev. 5:11.

David says, "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts, ye ministers of His, that do His pleasure." Ps. 103:19-21.

In an earthly kingdom the conditions are similar. The monarch resides at the capital of his kingdom, which is the seat of government. Here trusty messengers bring to him reports from every part of the realm. As questions of moment are settled, the decisions are placed in the hands of those who are empowered to act in the name of the king. Thus the affairs of the kingdom receive proper attention, no matter how broad or widely scattered the dominion may be.

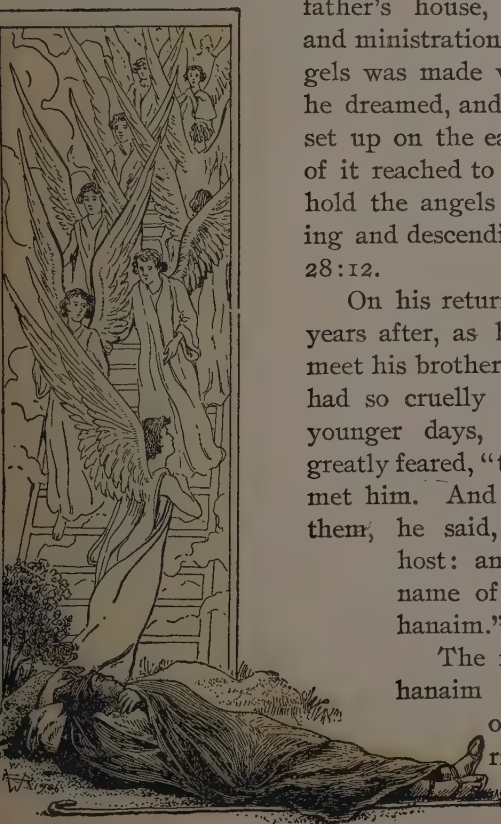
We can readily see that the Lord employs His servants, the angels, in a similar manner. "He always works by means, or agents. The angels are His officers, or messengers, whom He has appointed to represent Him and to have charge of the affairs of this earth. They watch over God's people, and administer to their wants. They bear the prayers of the saints up before the Lord, and come again to answer them according to His direction."

The statement of the apostle Paul is very clear on the ministry of angels: "To which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14.

To Jacob, on his lonely way as he fled from his father's house, the attendance and ministration of heavenly angels was made very real: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Gen. 28:12.

On his return journey, many years after, as he was about to meet his brother Esau, whom he had so cruelly wronged in his younger days, and whom he greatly feared, "the angels of God met him. And when Jacob saw them, he said, 'This is God's host: and he called the name of that place Mahanaim.'" Gen. 32:1, 2.

The meaning of Mahanaim is "*Two hosts, or camps,*" referring to the great



camp of Jacob's band, and the camp of the angels of God. This was evidence to the patriarch that the camp of heaven was by his side to protect him in the dreaded meeting with his brother.

Angels are at times sent from heaven in answer to prayer. In Dan. 9 : 21, 22, we read that as the prophet was praying, the angel Gabriel was sent to answer his prayer.

Another instance in the life of Daniel gives the most realistic account of angelic ministration. The prophet was deeply burdened regarding the sins and the captivity of his people. For three weeks he had fasted and prayed to God that the way might be opened for Israel to return to their own land. Then the angel appeared to him and said:—

“Fear not, Daniel; for from the *first day* that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes [margin, the first Prince], came to help me; and I remained there with the kings of Persia.” Dan. 10 : 12, 13.

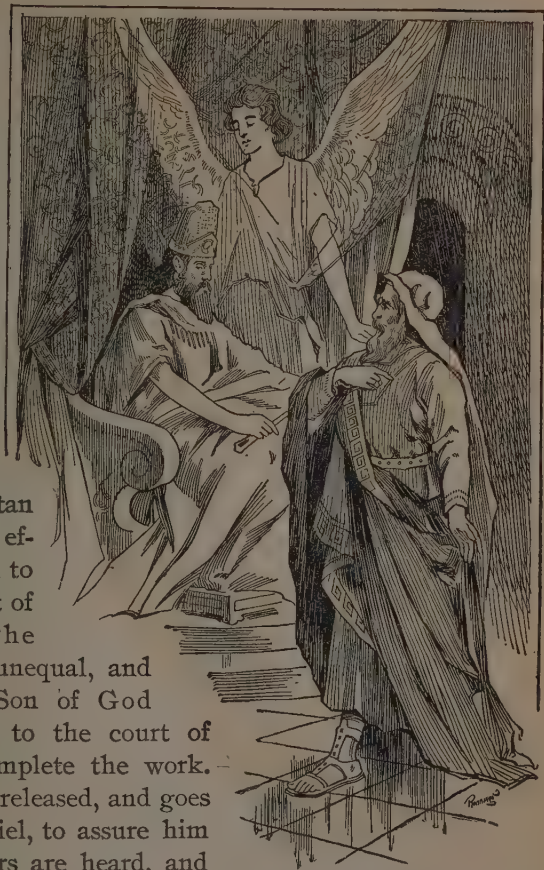
Daniel's “three full weeks” of fasting and prayer for his people had not been in vain. The angel (doubtless Gabriel) said to him that from the *first day* of his fast his words were heard. Gabriel had been with the king of Persia for three weeks,—just the time Daniel had been afflicting his soul.

What a lesson regarding answer to prayer! During his three weeks of fasting and prayer Daniel had no evidence that his prayers were bringing any answer.

Yet every day of this time this mighty angel was engaged with the king in his effort to bring about the very results for which Daniel was praying.

During all these days Satan opposed the efforts of Gabriel to move the heart of the king. The task was too unequal, and Michael, the Son of God Himself, came to the court of the king to complete the work. Gabriel is thus released, and goes swiftly to Daniel, to assure him that his prayers are heard, and to give him the instruction for which he has been pleading.

Michael, equal with the Father in all the power of heaven, is soon able to bring the king of Persia to terms, and the release of Israel is assured.



"The prince of the kingdom of Persia withstood me one and twenty days."

We read and talk of the romance of history, and of the titanic forces employed in modern warfare. But what earthly event can compare with this scene, in which the actors were, *first*, Daniel, the aged prophet in prayer; *secondly*, Michael and Gabriel, two of the strongest beings from heaven itself; *thirdly*, the king of Persia; *fourthly*, Satan and his powerful angels. Truly it was a battle royal, the nature of which was little suspected by the human characters interested in it.

The day of wonderful answers to prayer is not of the past alone. God is as ready to hear and answer now as He was in the days of Daniel. The sincere Christian who prays in faith, and expects and looks for answers, will receive answers and know that he receives them. Yet the response from heaven may be so far-reaching that we would be startled if our eyes were opened. The delay that tries the faith of the suppliant may arise from necessary work upon other hearts as hard and as stubborn as that of the king of Persia or the Pharaoh of Egypt.

Guardian Angels.

"Take heed that ye despise not one of these little ones [servants of God, not necessarily children]; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10.

The Bible clearly indicates that a guardian angel is appointed to every follower of Christ. So in every conflict with the powers of darkness, it is a comforting and inspiring thought that we have not only a Father in heaven, but we have also a powerful angel by our side. We have always within immediate reach a

power sufficient to beat back all the assaults of the enemy. These angels bring to us light and courage, and in all cases are at hand to protect us.

Satan himself recognized, in the experience of Job, the efficiency of this angelic guardianship. The Lord called his attention to the integrity of Job, and Satan replied, "Doth Job fear God for nought? Hast Thou not made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:9, 10. Of the character of Job the Lord said, "There is none like him in the earth, a perfect and an upright man." Hence powerful angels were placed like a guarding wall about him, to protect him and all he possessed from the power of Satan and his hosts of evil. He was practically placed beyond their malign influence. "No evil could approach him except as God gave special permission."

Satan claimed that if this protection was removed, and his possessions were destroyed, "He will curse Thee to Thy face."

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Job 1:12.

Yet through all the calamities the evil one was permitted to bring upon him, he was not forsaken by the heavenly messengers. They were there to see that Satan should not afflict Job beyond the permission given by Jehovah. Even though tempted to sin, he retained his integrity, for it is said, "In all this Job sinned not."

So, although God in His wise providence allows His children to be tempted, tried, and afflicted, they are never forsaken. Heavenly messengers maintain a

constant communication between them and their heavenly Father, and no evil is permitted to come upon them only so far as it is for their good and the advancement of His work in the earth.

The psalmist tells us how God protects His children: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

Peter's guardian angel released him from prison more than once. At one time Herod had cast him into prison, intending to kill him as he had James. But the Lord had yet a work for Peter to do.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me." Acts 12:6-8.

The apostle did not understand what was transpiring, "but thought he saw a vision." "And when Peter was come to himself [when he realized it was all real and true], he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12:9, 11.

Then Peter went to the house of Mary, the mother of John, where the disciples were "gathered together

praying." They were doubtless beseeching God for the release of the imprisoned apostle.

As he "knocked at the door of the gate, a damsel came to hearken, named Rhoda." When she heard his voice asking for admission, she did not let him in for very joy, but, instead, ran and told the praying disciples that Peter stood at the gate. At first they could not believe the words of the maid, but she insisted that he was really there. "Then said they, It is his angel."

"They did not mean that it was Peter's spirit, for they supposed he was yet alive and in prison. They meant . . . what they said, that it was his angel,—the one who attended him."

The ninety-first psalm describes the position of God's people during the time of trouble. Of the mission of the angels during this time, we read, "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91: 11, 12.

They Hear Our Words.

An angel is always present and hears what we say. "Suffer not thy mouth to cause thy flesh to sin; neither say thou before [in the presence of] the angel,



*Peter
knocking
at the door
of the gate.*

that it was an error." Eccl. 5 : 6. The angels of God can not be deceived.

They See Us.

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4 : 9. We are never alone. We could see our angel visitor if our eyes were opened. See 2 Kings 6 : 3-23.

Angels in the Gospel.

When the work of creating the earth and its inhabitants was finished, "the morning stars [angels] sang together."

When man sinned and was driven from Eden, the "angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought."

When the plan of salvation through Christ, which was to give the human race another chance, was proclaimed to the angels, they made heaven ring again with the song that later sounded over the hills of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2 : 14.

Before the fall, angels were the teachers of Adam and Eve. They told them of the fall of Satan, and of the ceaseless efforts he and his fallen companions would make to cause them to sin and fall as he had fallen.

Since the fall, the interest of holy angels in the human family has intensified. As before the fall they were to warn our first parents of the danger that lurked in the wiles of Satan, so after the fall they were to in-

struct man in the plan of salvation that had been devised in his behalf.

As man had failed to stand the test while surrounded by every influence that could guard him from evil, he must now regain the character he had lost by obedience in a world that had fallen under the dominion of Satan.

To meet these adverse conditions the angels were appointed as guardians, ministers, and messengers from heaven to aid fallen humanity in its struggle with evil. Then how deep must be the interest of angels in the welfare of man, and in the advancement of the gospel in the earth!

Angels have ever acted a prominent part in the spread of the gospel. Though the preaching of the gospel has been given to men, yet angels have an important mission to perform in aiding and guiding the earthly minister in his work.

The case of Cornelius is an example. Cornelius was a Gentile. He was also an officer in the Roman army. It was said of him that he was "a just man, and one that feareth God, and of good report among all the nation of the Jews." Acts 10: 22.

But Cornelius knew nothing of Jesus Christ. It seems that he was seeking for light from heaven, for he "prayed to God alway," and to such a man help will always be sent when needed. In this case the angel appeared to the Roman officer while he was fasting and praying. He instructed him to send for Peter, saying, "He shall tell thee what thou oughtest to do." Verses 2-6.

Cornelius therefore sent two servants and a devout

soldier to the place where Peter abode in Joppa. The next day, as the three men were nearing Joppa, Peter "went upon the housetop to pray." There he saw a vis-



As the three men were nearing Joppa, Peter "went up upon the housetop to pray." There he saw a vision, and a heavenly messenger instructed him to go with them to Cornelius.



ion, and a heavenly messenger instructed him to go with the men in response to the call of Cornelius, notwithstanding he was a Gentile.

So Peter returned with them, and found the house of Cornelius filled with his "kinsmen and near friends." And as he preached the gospel to them, "the Holy Ghost fell on all them which heard the word." And they believed and were baptized.

In this instance the actual intervention of angels, both to Cornelius and to Peter, was necessary to bring about this result.

An incident in the life of the deacon Philip is to the point. Crossing the desert near Gaza was a eunuch, an officer of great authority in the court of Candace, queen of Ethiopia. He was returning from Jerusalem, where



understandest thou what thou readest ?”

he had been to worship. As he rode in his chariot, he was reading Isaiah's prophecy in regard to Christ, but did not understand it. At the command of the angel, Philip met the eunuch at this time. He was invited to a seat in the chariot, and there he explained the passage from Isaiah, and preached Christ to the Ethiopian officer.



“And they went down both into the water, both Philip and the eunuch ; and he baptized him.”

As a result, the eunuch believed, and as they passed a pool he asked for baptism. “And they went down

both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

And the Spirit of the Lord caught away Philip, and carried him to Azotus. But the eunuch went on his way rejoicing, a new channel through which the light of the gospel was to be carried into darkest Africa.

This whole transaction, which was so important in carrying the gospel into new territory, was due to the appearance of an angel to lead God's minister on this important errand.

Angels appeared to Daniel, and revealed to him many important truths pertaining to the work of the gospel, some of which refer to the times in which we now live. Especially is the instruction of the angel Gabriel important, as it concerns the atonement, or the investigative judgment, and the sacrifice of the Messiah. See Dan. 8:13-17; 9:10-27.

It was Gabriel also who came to Mary to announce the birth of Christ, and to Zacharias to foretell that of John the Baptist. See Luke 1:11-19, 26-33.

A powerful angel appeared many times to the apostle-prophet John, as recorded in the Revelation, presenting before him important events and truths pertaining to the work of God to be done in the earth, and in regard to the triumph of God's people and their final great reward.

In Rev. 14:6, 7, an angel is seen flying "in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the

hour of His judgment is come." And other angels followed, each having a special message to proclaim.

Special messages have gone to the world at special times. God sends His angels to direct the minds of His ministers to the lines of truth He would have them proclaim. Angels stand by their side as they speak the truth to the people. Angels are beside the listeners to impress their hearts. So through it all, as in the cases of Cornelius and Peter, and of Philip and the eunuch, angels are moulding the work of the ministers, and pressing home the truths to the hearts of the people.



*"A powerful angel appeared many times
to the apostle-prophet John."*



Angels in the Judgment



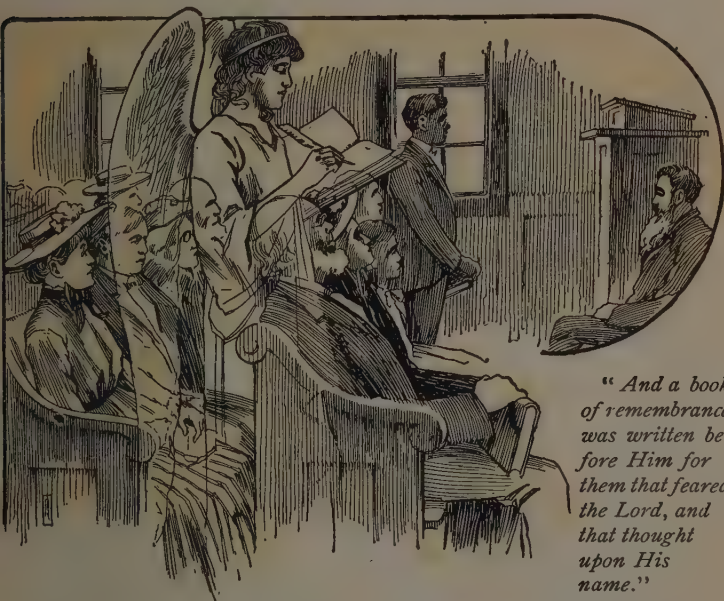
OF THE final scene of the judgment the prophet Daniel, while an exile at Babylon, writes: "A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 10.

In this most important of all court scenes the Judge is represented as having more than a million angels as His assistants, while more than a hundred million are court attendants. The books containing the records of the lives of men are opened, the court is convened, and the judgment is set.

John, in vision on lonely Patmos, adds important features to this imposing scene: "I saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

At the great judgment day the record books of heaven will be opened, and the future of all will be decided according to what has been written therein by the recording angels.

Of the righteous as they near the end of this world's history, we read, "They that feared the Lord



"And a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

This "book of remembrance" was written by those heavenly messengers who ministered "before

Him." "It has been shown from the Scriptures that angels are ever present with men; that they minister to the people of God, and deliver them from evil. They behold all the actions of men; they hear every idle word that is spoken. They take notice of everything that will come into judgment. The conclusion is natural, and seems almost unavoidable, that the angels make the record of these things; that the books of human action are written by them." This belief is so generally accepted that the term, "recording angel," has become proverbial.

Executive Judgments.

Not only do the angels act as guardians and protectors to the servants of God, but they also execute judgments upon the wicked and disobedient.

When Balaam, the sinning prophet, started on his journey to the land of Moab to curse Israel, God's anger was kindled against him, and the angel of the Lord met him, and "stood in the way for an adversary against him. . . . Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Num. 22:22, 31.

Yet so blinded by avarice was Balaam that he still went on his journey, and was finally among the slain in the overthrow of Moab when they fought against Israel. See Joshua 13:22.

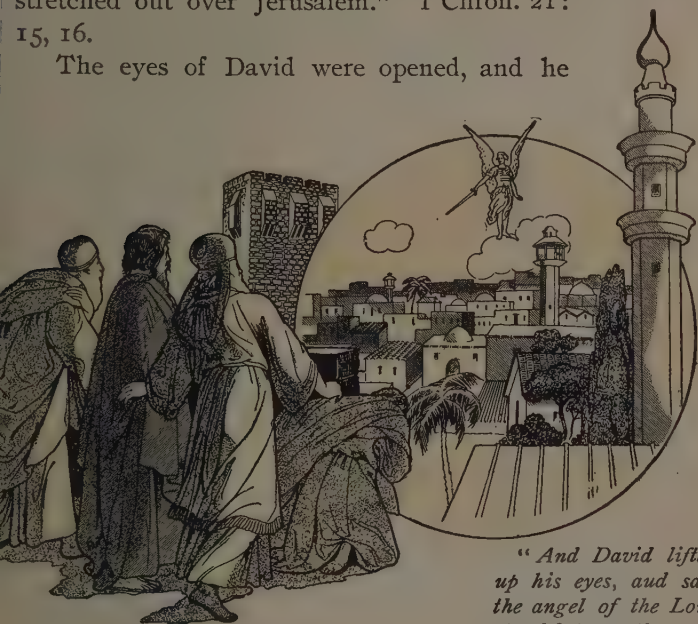
When David sinned in numbering Israel, it is recorded that "God sent an angel unto Jerusalem to destroy it. . . . And David lifted up his eyes, and



*"How goodly are thy tents, O Jacob, and thy tabernacles,
O Israel! As the valleys are they spread forth."*

saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." 1 Chron. 21: 15, 16.

The eyes of David were opened, and he



"And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven."

saw the messenger of destruction. By humility, confession of sin, and strong cries to God the plague was stayed, and the sword of the avenging angel was sheathed.

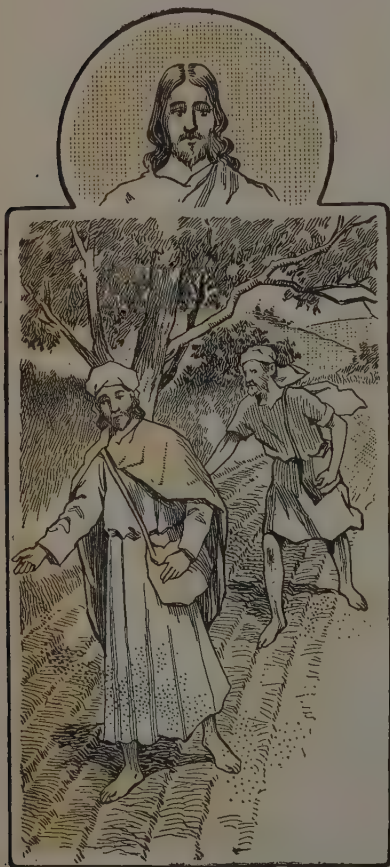
When Sodom became so wicked that its very presence could be no longer tolerated, two angels came to Lot with the message, "We will destroy this place, because the cry of them is waxen great before the

face of the Lord; and the Lord hath sent us to destroy it." Gen. 19:13.

When Sennacherib, king of Assyria, came against Israel and Jerusalem with an immense army, Hezekiah, king of Judah, cried unto the Lord, "and the

Lord sent an angel, which cut off all the mighty men of valor." 2 Chron. 32:21. And that night the angel slew 185,000 of the blasphemous host. See 2 Kings 19:35.

Coming to our own time, we are led to believe, in the language of another, "that the sudden judgments which frequently overtake evil-doers are executed upon them by the angels of God." Jehovah has not withdrawn His hand from the affairs of the world. The earth to-day is "filled with violence," and is far worse than in the days of the visitations of old. Is it not reasonable, therefore, to suppose that God's methods have not changed, and that His mighty angels have a part



*"He that soweth the good seed
is the Son of man."*

to act in some of the punishments of individuals in this life, as well as in the reverses which overtake some of the wicked nations?

Of the great harvest of the world, our Saviour speaks in His parable recorded in Matt. 13:37-39:—

“He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.”

By these angels the good seed is brought into the garner, but the wicked, represented as tares, will be cast into the furnace of the great burning day.

Just prior to the second coming of Christ seven awful plagues will be sent upon the wicked. See Rev. 15:1. These are to be poured out by seven angels selected for that purpose.



“The reapers are the angels.”

The Gathering of the Saints.

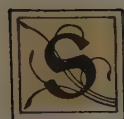
When the work of the gospel is finished, our Saviour will come again to this earth to take His faithful people to Himself. On this glorious mission He will be accompanied by "all the holy angels." See Matt. 25:31; 2 Thess. 1:7-10.

Of this glad day the apostle Paul writes, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This gathering of the saints will be made by the angels. See Matt. 24:30, 31.

"As the Archangel in midheaven sounds the trump of God, the earth trembles, the graves are opened, and the sleeping saints arise, clothed with immortality. The same angel who has watched over that humble saint through life, and has marked his final resting-place, now stands by his grave; and as the child of God comes up from his dusty bed, he clasps him in his arms, and bears him away in triumph to their coming Lord. O glorious scene! Victory to the saints! Joyful triumph to the Son of God! And the angels share in the glory and the joy. They have borne an important part in the work of redemption, and they rejoice in its final success."



Lucifer, Son of the Morning



ATAN, who is now the representative of all evil, was once a commanding angel in heaven, beautiful and powerful. His name was Lucifer, which means, "Son of the Morning," or, "Shining One, Son of the Dawn." Isa. 14:12.

The first nineteen verses of the twenty-eighth chapter of Ezekiel have a double application:—

First, they describe the beauty, riches, pride, arrogance, and wickedness of the city of Tyre, which was located near the borders of Palestine, on the Mediterranean Sea.

Secondly, in reading Eze. 28:12-15, a deeper meaning is discovered, and it becomes evident that a being is there described who has, at some time, held a high position in heaven, near the throne of the Almighty. Such a description can apply only to Lucifer, who, since his fall, is known as the devil, or Satan.

Many of the prophecies of the Old Testament have a remote as well as an immediate application. For an example see Hosea 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt."

This refers primarily to the calling of Israel from the bondage of Egypt. This call is given in Ex. 4: 22, 23, in God's instruction to Moses: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn. . . . Let My son go that he may serve Me."

But the words of the prophet refer also to the calling of the child Jesus from Egypt. It is stated that He remained in Egypt "until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet [Hosea 11:1], saying, Out of Egypt have I called My Son." Matt. 2:15.

It will be seen also that in the writings of many of the prophets the condition and fate of nations are frequently taken as object-lessons, pointing to still more important events that have transpired in the past, or are to take place in the future.

Thus in the twenty-eighth of Ezekiel the power and beauty, the pride and wickedness, and the final overthrow of Tyre are taken to represent the high position of Lucifer in heaven, his sin of pride and rebellion, and his final fall.

The description of the qualifications of Lucifer and the position which he occupied, as described in Ezekiel 28, is something marvelous.

He was, next to God and Christ; and is still, the wisest being in the universe; for God said through

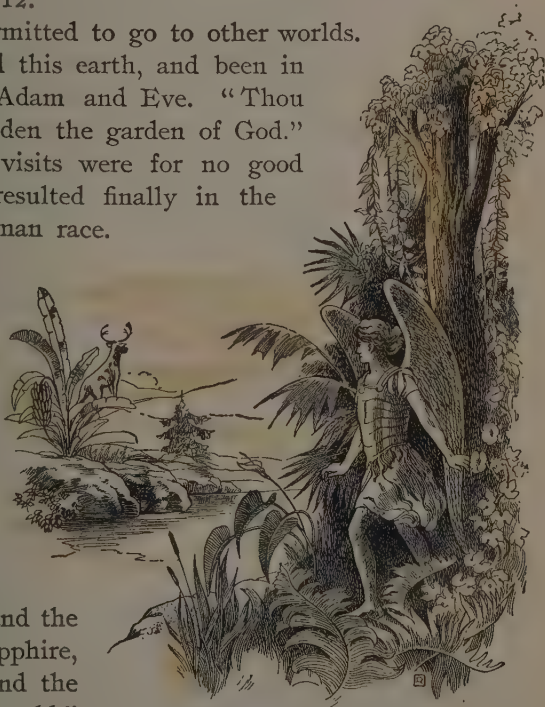
the prophet, "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." Vs. 3. "Thou sealest up the sum, full of wisdom." Vs. 12.

He was also the most beautiful being in all the creation of God, for the text says he was "*perfect in beauty.*" Vs. 12.

He was permitted to go to other worlds. He had visited this earth, and been in the home of Adam and Eve. "Thou hast been in Eden the garden of God." Vs. 13. His visits were for no good purpose, and resulted finally in the fall of the human race.

His apparel was beautiful beyond human conception. "Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Vs. 13.

As a musician he excelled, and doubtless presided as leader of the angelic hosts in their morning and evening songs of praise to God. "The workmanship of thy tabrets and of thy



*"Thou hast been in Eden
the garden of God."*

pipes was prepared in thee in the day that thou wast created." Vs. 13.

This quotation shows that he was "created" by the power of God. Angels were created full grown, not born as children, hence it is evident that this text describes a heavenly being.

"Thou art the anointed cherub that covereth; and I have set thee so." Vs. 14. Lucifer was "*first* of the covering cherubs," so that his position was beside the throne of God, with his wings outstretched above it.



The Ark made by Moses.

His position in heaven was represented in the earthly sanctuary by the cherubim on the cover of the golden ark built by Moses in the wilderness. These cherubim were made of gold, with their wings covering the mercy-seat above the ark, where the glory of God rested. See Ex. 25:20.

Lucifer was the "anointed cherub." Anciently the prophets of the Lord anointed the rulers of Israel to show that they were ordained of God to govern and command. Lucifer was, next to the Son of God, the commander of the hosts of the heavenly angels.

"He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all."—*Patriarchs and Prophets*, p. 37.

"Thou wast upon the holy mountain of God,"

Vs. 14. He stood, therefore, in the very presence of God, near His throne.

"Thou hast walked up and down in the midst of the stones of fire." Vs. 14. The glory of God radiates like fire from the golden pavement around His throne. Paul says, "For our God is a consuming fire." Heb. 12 : 29. These surroundings were familiar to Lucifer. "He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him."





Celestial War



THE law of love is the foundation of the government of God. Obedience to its requirements brings the only real peace and happiness that can come to created beings. Hence it must be that love is the foundation of a law that produces such results.

The apostle Paul says, "Love is the fulfilling of the law." Rom. 13 : 10.

The lawyer came to the Saviour with the question, "Master, which is the great commandment in the law?"

The answer comes plain and clear, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

He then applies the same rule to our dealings with our fellow-men : "And the second is like unto it, Thou shalt love thy neighbor as thyself,"

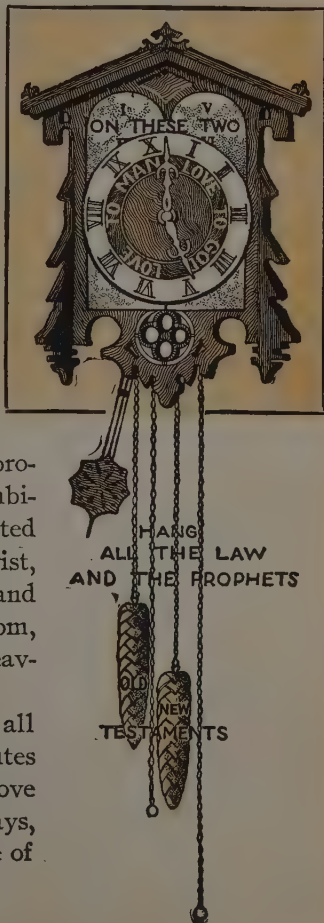
And lest any should accept this as a mere sentiment, to take the place of law, He adds, "On these two commandments hang *all* the law and the prophets." Matt. 22:36-40. Every command in God's Word is embraced in the above propositions.

So long as Lucifer and his associate angels acknowledged the supremacy of love, there was harmony in heaven. It is impossible for jealousy, pride, and rebellion to exist where love is supreme.

When love of self becomes greater than love for our neighbor, the harmony is broken, and we are very sure to desire the advancement of our own interests, even though it be to the detriment of our neighbor.

The harmony of heaven was broken by the entrance of pride, ambition, and self-love. Sin originated with Lucifer, who, next to Christ, had been most honored of God, and who stood highest in beauty, wisdom, power, and glory, among the heavenly host.

Lucifer *chose to forget* that all his wonderful powers and attributes were the gift of God. Pride and love of self came in, and the text says, "Thine heart was lifted up because of



thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28 : 17.

Envy and ambition soon followed. Christ stood above him, equal with the Father. Lucifer decided that by his beauty and attainments he was fitted for a position of equality with God, and he said in his heart :—



*Lucifer
Marshaling
His Angels.*

"I will exalt my throne above the stars [angels] of God : I will sit also upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the Most High."

Isa. 14 : 13, 14. Young's translation reads, "I am like the Most High."

But Jehovah could not permit this. He Himself had established the order of heaven. *No created being could be equal with God.* The only begotten Son alone could occupy this position.

Lucifer presented his pernicious plans to the angels. As God can accept nothing but willing obedience prompted by love, He allowed them perfect freedom in choosing their master. They loved Lucifer, their leader, and a vast host of these renounced their allegiance to God and continued under Lucifer.

And so there was discord in heaven. Some disposition had to be made of the rebel host. God could have blotted them out of existence at once, for He who could create could also destroy. But the purposes of God are far reaching and beyond the conception of finite minds. This rebellion, with all its train of evils, must be an object-lesson to all the universe of God, throughout eternal ages. And when the lesson is finished, with all its defilement and horrors, there must never be the possibility of another rebellion. "Affliction shall not rise up the second time." Nahum 1 : 9.

So God allowed the evil to work and ripen in heaven ; and as He has constituted all His creatures free moral agents, He is allowing it to work out its destruction on earth, so that, in the final outcome, sin and its consequences will be seen to be so hateful that it can never appear again as a temptation.

As the disaffection ripened, Lucifer and his followers became the avowed enemies of God, and rebels against His government. Heaven must therefore be cleared from such objectionable elements at any cost.

The Son of God took command of the angels who had remained true, and prepared to drive out the rebel host. Lucifer held command of the angels who had rebelled with him, and believed that he could retain his place in heaven.

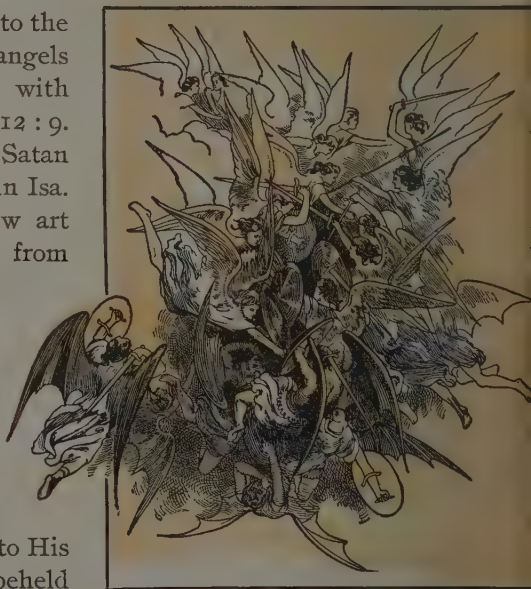
Then "there was war in heaven ; Michael [Christ] and His angels fought against the dragon ; and the dragon fought and his angels." Rev. 12 : 7. The word "dragon," with other familiar names, refers to Lucifer after he was driven from heaven. "And the great dragon was cast out, that old serpent, called the devil, and Satan." Rev. 12 : 9.

How the hosts of celestial beings were marshaled, what weapons they used, and how they fought, are mysteries that have never been revealed to mortals. But the outcome was sure. Lucifer could never win in such a warfare. "He was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

The fall of Satan is mentioned in Isa. 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground!"

Christ referred to this when He said to His disciples, "I beheld Satan as lightning fall from heaven." Luke 10:18.

After the rebel host was cast out, love and joyful obedience again reigned supreme in heaven. And as the sinless angels view the awful, vindictive work of their former companions, how their hearts must swell with thanksgiving and praise to that power of Love that preserved them from such a course, and from such a fate!



"How art thou fallen from heaven,

O Lucifer!"



The Prince of the Power of the Air



WHEN Lucifer, or Satan, as he is now called, was cast out, he realized that he had lost heaven forever.

His nature was now changed completely, and his heart was filled with anger and hatred toward the entire government of God. His history shows that from that time his motto was, in the language of Milton, "Evil, be thou my good." His change of name indicates his change of character. *Lucifer* means "light-bearer." The word *devil* means the opposite,—"darkness." He is now the prince of darkness.

Revenge now filled that heart where once the love of God abode, and all his powers were exerted against God and His work. Every artful device of Satan and the evil angels has since

been used to lead men to follow them in sin and rebellion against God.

It is well for man to know the strength of the foe he has to meet. Satan and his angels have on earth the same wisdom, and much of the power, which they had in heaven before their fall. To this is added six thousand years' experience in their terrible work.

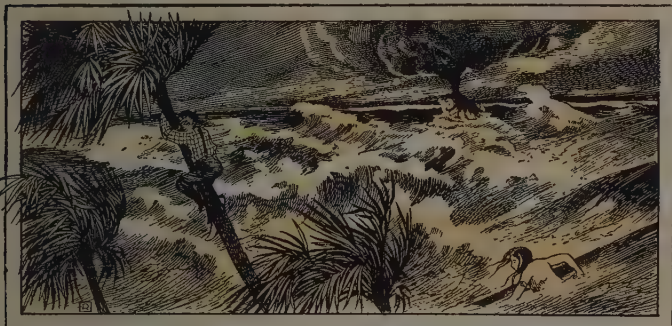
In heaven Satan's influence was so great as to deceive and lead into rebellion a vast number of the holy angels. If his influence in the very courts of heaven was so great, can we not readily understand how it is possible for him to lead mankind astray?

With such power and influence as he has at his command, we can never overcome Satan in our own strength. If we let go our hold upon God, we step onto the enemy's ground, and he will always be there to meet us. Under such conditions we are sure to be "taken captive by him at his will." 2 Tim. 2:26.

But we need not be overcome by the enemy. Christ has twice conquered this foe,—once in the battle in heaven, when Satan was cast out; and again as a man on earth when He met all his temptations, and came off victorious. Hence Satan is to Christ *a conquered foe*. If we trust our Lord fully, He will give us strength in every hour of need, and thus we may become "more than conquerors through Him that loved us." Rom. 8:37.

Not only does Satan seek to draw man away from his allegiance to God, but he uses also the elements of the earth, sea, and sky to work his destruction.

Paul calls Satan "The prince of the power of the air." Eph. 2 : 2. The name is well applied ; for it is he who causes the terrible cyclones, the tidal waves, and other awful disasters. Only the restraining hand of God prevents him from bringing devastation to the whole world, more awful than has yet been known.



*"It is he who causes the terrible cyclones,
the tidal waves, and other awful disasters."*

The experience of Job, as recorded in the first chapter of that book, is evidence that Satan controls, not only the hearts and actions of wicked men, but also, as far as permitted, the very elements. When God allowed him to afflict Job, four great calamities came upon him in such quick succession that one bearer of evil tidings could not finish his report before another was waiting with his account of disaster. They were as follows :—

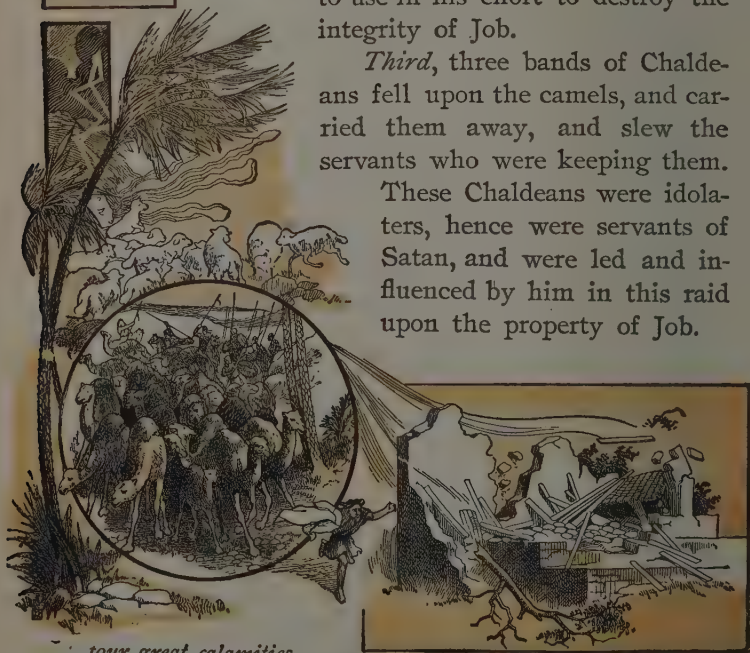
First, a band of Sabeans fell upon the servants who were plowing, and slew them, and took away the oxen, and the asses that were feeding beside them. It was Satan who stirred up these wicked men to do this deed.

Second, fire from above burned up the sheep as they were feeding, as well as the servants who were caring for them. This storm of fire was brought down by Satan for the purpose of causing this very destruction.

The text reads, "The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them." Job 1:16. This was the language of the messenger, giving an account of the disaster as he understood it. By a reading of the twelfth verse we can not avoid the conclusion that these calamities were not sent by God, but were the means the Lord permitted Satan to use in his effort to destroy the integrity of Job.

Third, three bands of Chaldeans fell upon the camels, and carried them away, and slew the servants who were keeping them.

These Chaldeans were idolaters, hence were servants of Satan, and were led and influenced by him in this raid upon the property of Job.



four great calamities

that came upon Job.

Fourth, a wind from the wilderness smote the house where the sons and daughters of Job were eating and drinking, and killed them all. This awful bereavement was the last of the four great calamities brought upon him at this time. In this instance the winds obeyed the will of Satan, so justifying the statement made by Paul, that Satan is "the prince of the power of the air."

Awful disasters and terrible calamities are abroad in the earth to-day. As wickedness is increasing in the land, God is removing His restraining power, and Satan is having a freer hand to do the work in which he delights.

Satan is a hard master, for he takes pleasure in bringing disaster and suffering and misery upon even his own subjects. This is in sharp contrast with the loving, tender care which God delights to manifest toward His people. When Israel was in bondage in Egypt, and that land was afflicted because of the hardness of the heart of the Egyptian king, God preserved His people; the plagues did not come near them, and there was peace in their homes in the land of Goshen.

As we near the close of probation, a short time before Christ comes, awful plagues will be poured out upon the inhabitants of the earth, of which the plagues upon Egypt were only a shadowy type. See Rev. 16. These plagues will be visited upon those who have stubbornly refused the offers of God's mercy. The prophet Daniel speaks of this as "a time of trouble, such as never was since there was a nation even to that same time." Dan. 12 : 1.

But during this time God will protect His people as He did Israel in Egypt. Daniel 12 : 1 reads further, "At that time Thy people shall be delivered, *every one* that shall be found written in the book." And David says of the righteous in this time, "Only with thine eyes shalt thou behold and see the reward of the wicked. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91 : 8, 10. God's care is ever over His people for good, for He loves them, and they are to Him as "the apple of His eye."

As we near the end, Satan will become more and more active in bringing disaster upon the world. The apostle-prophet John says of this time, "Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12 : 12.

As the coming of Christ draws near, the deceptions of Satan will increase in power, and become more startling and convincing. Christ said that "great signs and wonders" shall be shown ; "insomuch that, if it were possible, they shall deceive the very elect." Matt. 24 : 24. It is only by being firmly and thoroughly grounded in the Word that we shall be able to detect these deceptions, and be saved from their evil consequences.

The "working of Satan" is to be "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2 : 9, 10.

"And he doeth great wonders, so that he maketh fire come down from heaven [the atmospheric heavens, which surround this earth] on the earth in the sight of men." Rev. 13 : 13.

Satan brought fire from heaven, and burned the flocks of Job for the purpose of destroying his confidence in God. In the latter days he will repeat such miracles for the purpose of establishing confidence in himself.

"And deceiveth them that dwell on the earth by the means of those miracles *which he had power to do.*" Rev. 13:14. Christ pointed to His miracles as evidences of His divinity. See John 10:38; 14:11. Satan ever seeks to counterfeit the work of God. In the last days he will support the claims of his apostate church by the evidence of miracles.

In the last days "the spirits of devils" are to "work miracles," and "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

In Heb. 2:14, we learn that the devil has "the power of death." This is true, because sin brought death, and Satan is the author of sin. He claims all who die as his own. *Death is not a friend, but a deadly foe.* Paul says, "The last *enemy* that shall be destroyed is death." 1 Cor. 15:26. Death is the child of sin, and Satan is its father. Only the power of God can bring the dead from "the land of the *enemy*," at the resurrection. 1 Cor. 15:22-26.

But some glad day sin and death and Satan will be destroyed together. Paul declared that Christ, by His death, opened the way by which He "might *destroy* him that had the power of death, that is, the devil." Heb. 2:14.

The Lord, speaking of Satan through the prophet Ezekiel, says, "Therefore will I bring forth a fire from the midst of thee, it shall *devour* thee, . . . and *never shalt thou be any more.*" Eze. 28:18, 19.



Sin and Satan—Why Permitted



OD is good. God is merciful. God is all-powerful. "God is love." God knows the end from the beginning. And yet in this world, comprising a part of the universe which He created and controls, and in which His power is unlimited and absolute, sin, suffering, and death have borne sway for nearly six thousand years.

Why does God permit sin and its author, Satan, to exist? This cry has for thousands of years gone up from the lips of a multitude of sufferers. It is a question that to many minds is a source of great perplexity. God has the power to destroy sin and all its attendant evils. Yet He permits it. Some have asserted that because God permits sin He is therefore responsible for it. Where lies the answer?

In the establishment of the great government of God, every intelligent being is a free moral agent, with full power to obey or disobey. God could force obedi-

ence, but that would not develop a symmetrical character. On the other hand, forced obedience could only foster rebellion.

Hence angels, as well as all other created beings, were placed upon probation. Willing, glad obedience to the demands of a just Creator would give them a sound, perfect character. It would fit them for eternal life, with all the joys that heaven could bestow. Pride, love of self, and all other sin, if cherished, would develop a character out of harmony with heaven. Such a character God cannot tolerate, and the fiat has gone forth, "The soul that sinneth, it shall die."

Some glad day the test of character will be complete throughout all the creation of God. Then the faithful and true, with a life record which has stood the test of trial and temptation, will be forever free from the wiles of sin and Satan.

The origin of sin cannot be explained. No excuse can be given for its existence. "Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it, is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin." Yet of one thing we may be sure; a careful study of the Scriptures will show abundant evidence that God is in no way responsible for the entrance of sin.

A REASON FOR SIN.

On this subject Dr. Charles Beecher has made some very sensible remarks. He says:—

"If such was the original condition of the universe, the question arises, How could sin possibly enter? Some minds have felt the difficulty on this point so strongly that they have rejected the Bible account of the matter, and denied the existence of any such sinless state of the universe.

But while no reason or ex-

"But the answer to the question is simple. Sin is, in its own nature, anomalous, and therefore mysterious; it is, in its own nature, an unaccountable thing; for, the moment that we admit that it is properly accounted for, *i. e.*, the moment we have assigned a good and sufficient cause for it, that moment it ceases to be a sin. A good and sufficient cause is a good and sufficient excuse; and that which has a good and sufficient excuse is not sin.

"To account for sin, therefore, is to defend it; and to defend it is to certify that it does not exist. Therefore the objection that it is inconceivable and unaccountable that sin should enter into such a perfect universe, amounts to nothing but saying that sin is exceeding sinful, inexcusable, and destitute of the least defense or justification.

"Sin is a violation of all law, a departure from all original nature, a thing essentially lawless, anomalous, and mysterious. We can identify the fact of its existence, we can describe the manner, we can discover the occasion, but the cause, the good and sufficient cause, God Himself and the judgment seat will demonstrate cannot be shown, for it does not exist." — *Redeemer and Redeemed*, pp. 82, 83.

cuse for sin can be given, its history may be easily traced. About the time of the creation of this earth, Lucifer, one of the most powerful and beautiful of all the heavenly host, allowed pride and rebellion to come into his heart. He was not satisfied with the high position which he held, but aspired to a place by the side of Jehovah, upon His throne. He said, "I will be like the Most High." Isa. 14:14.

Because such a demand could not be granted, Lucifer openly rebelled against the government of God, and led millions of heavenly angels into rebellion with him. Then there was war in heaven, as a result of which Lucifer, or Satan, and his rebel host were "cast out into the earth." * Rev. 12:9.

The wisdom of God in allowing the rebellion of Satan to develop is well set forth in the following quotation:—

"Even when he was cast out of heaven, Infinite Wisdom did

* For a detailed account of Lucifer's sin and fall read chapters in this book, entitled, "Lucifer, Son of the Morning," "Celestial War," and "Prince of the Power of the Air."

not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the de-

struction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not



*Satan and
rebel host
'cast out
the earth.'*

have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question.

"Satan's rebellion was to be a lesson to the uni-

verse through all coming ages,—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with

NOT CREATED EVIL.

"Because Satan harbored evil thoughts, was tempted, and fell, it does not follow that God created him with an evil inclination. The Bible contradicts such an idea, for the Lord says of him, 'Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.' Eze. 28:15.

"All intelligent creatures, capable of reasoning concerning right and wrong, are free moral agents. It is impossible that God should *confer* a moral character on any of His creatures. He creates them perfect, endows them with full capacities to do His will, to walk in the way of righteousness, but He cannot so compel them to do right as to destroy their power of choice; for to deprive them of choice would be to destroy the moral quality of their actions. Deprived of choice, they would be mere passive machines, and machines cannot develop character. All acknowledge the force of this reasoning as applying to men, but it is equally applicable to angels and all created intelligences."—*Ministration of Angels*, pp. 67, 68.

the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty.

"He that ruleth in the heavens is the One who sees the end from the beginning,—the One before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing. Though 'clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne.' Ps. 97:2, R. V. And this the inhabitants of the universe, both loyal and disloyal, will one day understand.

‘His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He.’ Deut. 32:4.”
 —*Patriarchs and Prophets*, pp. 42, 43.



When Satan and his angels were cast out of heaven, their probation had ended, their doom was sealed. Their privileges had been so great and their rebellion so stubborn and wicked that they could never again be reinstated or trusted. They had passed the limit of divine forbearance.

But with man in his sin the case was different. His opportunities had not been

so great. He was led into sin through the temptations of one of the most powerful and subtle beings, recently fallen from the very

“Were it not that help divine was provided, and holy angels appointed to his aid, the condition of man would be hopeless.”

presence of God Himself. Infinite love and compassion opened a way by which man could have another opportunity to perfect a character which would reinstate him in the position which he had lost through

sin. But how different the conditions! He had failed when sinless and under the direct dominion and government of God. He must now win back, while

JUSTICE VINDICATED.

"When God promised the land to Abraham and to his seed, He said that he could not then inherit it, because 'the iniquity of the Amorites is not yet full.' Gen. 15:16. The Lord would give them an opportunity to fill up the cup of their iniquity. This proves the long-suffering of God. And no sin was ever so great but that it found sympathy somewhere.

"Satan so wrought upon the sympathies of the angels that legions of them denied the justice of God, and took their stand by his side. Had the Lord then destroyed him, it is highly probable that myriads more in the universe might have doubted the wisdom or justice of the action. Perhaps they could not yet realize the enormity of his guilt.

"But at the final judgment, when every cup is full, and Satan has fully convinced every creature that he is the only personification of malignity and all that is evil and hateful, all will approve the justice of God in his destruction. And no doubt Satan himself, seeing the issue of many generations of rebellion, and the causeless ruin he has wrought, will realize that

dwelling in the dominions governed by Satan, encompassed by all his evil and temptations, that which he had lost. Were it not that help divine was provided, and holy angels appointed to his aid, the condition of man would be hopeless.

"In the banishment of Satan from heaven, God declared His justice, and maintained the honor of His throne. But when man had sinned through yielding to the deception of this apostate spirit, God gave an evidence of His love by yielding up His only begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in no wise chargeable upon the government of God.

"In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could

so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe, as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain's summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that haunted Him from place to place, inspiring the heart of priests and people to reject His love, and at the last to cry, 'Crucify Him!'—all this excited the amazement and indignation of the universe.

"It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow.

God is just, and that he was altogether wrong in his pride and ambition, and, above all, in instigating the murder of the meek and lowly Son of God.

"When Satan sees the city of God descend from heaven, and the hosts of angels with whom he once worshiped in blessed union, and the glorious Son of God, their loved Commander, at their head, and the millions of glorified ones from this world, purchased by His blood, even he himself will be compelled to acknowledge the utter failure of his ambitious plan, the goodness of Jesus in dying for His creatures, and the wisdom and justice of God the Father in exalting His Son over such a vicious spirit as he has proved himself to be. We verily believe that this will be the case, and that in this will be found the fulfilment of the words of inspiration: 'That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Phil. 2:10, 11."—*Ministration of Angels*, pp. 67-71.

"The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampléd goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror."

"Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

"Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial from all others, He Himself practiced no self-denial, and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for 'God was in Christ, reconciling the world unto Himself.' It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled Himself, and become obedient unto death."

In the final outcome "the whole universe will

have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God, 'Affliction shall not rise up the second time.' Nahum 1:9. 'The Law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.'—*Great Controversy*, pp. 500-504.



Cast Out Forever,



Satan and Evil Angels



S has been presented in previous chapters, the angels of heaven are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

There is, also, another class of angels, "spirits of devils, working miracles" in the earth. Rev. 16:14. The mission of this satanic host is to "deceive the whole world." Rev. 12:9.

These evil spirits were once sinless angels in heaven, of the same nature and equal in power and glory with the holy beings whom God now uses as His messengers to this earth. But they united with Satan in his rebellion against the government of God, and with him were cast "as profane out of the mountain of God." Eze. 28:16.

At the creation, the dominion of the earth and all it contained was given to man. To the first pair God said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

Of the dominion of the earth David said, "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:16.

But when man sinned, he lost this dominion. Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. And in 2 Peter 2:19, we read, "For of whom a man is overcome, of the same is he brought in bondage."

In yielding to Satan, man became his servant. And in becoming the servant of Satan, man lost his dominion of the earth, and it passed into the possession of his conqueror.

Paul speaks of Satan as "the god of this world." 2 Cor. 4:4. Our Saviour three times refers to him as "the prince of this world." John 12:31; 14:30; 16:11.

Satan himself takes a bold stand in the very presence of the Saviour, and claims full ownership and control of the world and the works of man that are in it. Of this we read, "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil

THE FIRST DOMINION.

"Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. 'Of whom a man is overcome, of the same is he brought in bondage.' 2 Peter 2:19.

"When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became 'the God of this world.' 2 Cor. 4:4. He had usurped that dominion over the earth which had been originally given to Adam.

"But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. Says the prophet, 'O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion.' Micah 4:8.

"And the apostle Paul points forward to the 'redemption of the purchased possession.' Eph. 1:14. God created the earth to be the abode of holy,

happy beings. The Lord 'formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.' Isa. 45 : 18.

"That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. 'The righteous shall inherit the land, and dwell therein forever.' 'And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.' Ps. 37 : 29; Rev. 22 : 3."—*Patriarchs and Prophets*, p. 67.

said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." Luke 4 : 5-7, also Matt. 4 : 8, 9.

Christ came to this earth to redeem man and to bring this lost world back into allegiance to God. This could be accomplished only through the self-denial, suffering, and death of the Son of God. Satan, however,

presents another plan by which he promises to abdicate, and turn over the dominion to Christ, thus returning to Him the possession of the earth without the necessity of giving the awful price which He came to pay for it.

Divinity flashed through the humanity of our Saviour as He sternly rebuked the enemy, with the words, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4 : 10. At this command Satan was compelled to leave the Master, and angels came and ministered unto Him. The trial with the prince of this world had been long and severe, and His human frame had become so exhausted that the ministering angels were sent to strengthen and restore Him.

While rejecting the offer of Satan, our Lord did not dispute his claim to the supremacy of the earth. But He would carry through the original plan at

whatever cost of trial and suffering to Himself. Christ and Satan both knew that the acceptance of this alluring offer would frustrate the plan of redemption which had brought the Lord from heaven to earth.



"Get thee hence, Satan."

The sacrifice must be a perfect one, without one instance of weakness or yielding to the temptations of the evil one.

Although Satan is the "god" and "prince" of this world, and "the prince of the power of the air" (Eph. 2:2), his rule is not for the betterment of his kingdom or the benefit of his subjects. Of his work on the earth we read, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Satan is a hard master, a cruel ruler in his own kingdom. He holds out flattering inducements to all

who will accept him. As he did to the Saviour, he offers the good things of this world to those who will receive and acknowledge him. He offers to give man his own way and a good time; but when the bargain is made, it becomes a bondage and servitude of the most cruel nature.

And as though the evil workings of Satan through the generations of the past did not exhibit enough of cruelty and malignity, he goads himself into a fury as he nears the end of the history of this world. Of this time the apostle John writes, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

Satan's assistants in all this warfare are the angels who joined with him in rebellion against the government of God and were cast out of heaven with him. "They are leagued together for the dishonor of God and the de-



"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."



"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

struction of men. United with Satan in his rebellion, and with him cast out from heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtilty, and of their malicious designs against the peace and happiness of men."

Against all these Paul warns us as follows: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:11, 12.

This warfare is not merely against the rulers of this world, but against the darkness of this world. In the days of Paul the soldier went forth to battle protected by armor which would turn aside the crude weapons then in use. He likens the protection which the Christian may employ to the different parts of the soldier's armor.



"And your feet shod with the preparation of the gospel of peace."



"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

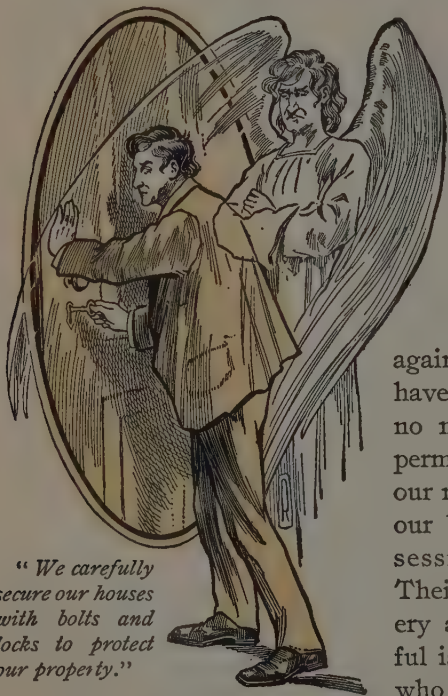


"And take the helmet of salvation."



"And the sword of the Spirit, which is the word of God." Eph. 6:11-17.

In the language of another, "The power and malice of Satan and his host might justly alarm us, were it not that we may find shelter and deliverance in



"We carefully secure our houses with bolts and locks to protect our property."

the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and

against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder, torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims,

and yield to Satan's temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people."—*Great Controversy*, p. 517.

Of the work of evil angels the following quotation

is to the point: "Old-Testament history presents occasional mention of their existence and agency; but it was during the time when Christ was upon the earth that evil spirits manifested their power in the most striking manner. Christ had come to enter upon the plan devised for man's redemption, and Satan determined to assert his right to control the world. He had succeeded in establishing idolatry in every part of the earth except the land of Palestine. To the only land that had not fully yielded to the tempter's sway, Christ came to shed upon the people the light of heaven. Here two rival powers claimed supremacy. Jesus was stretching out His arms of love, inviting all who would to find pardon and peace in Him. The hosts of darkness saw that they did not possess unlimited control, and they understood that if Christ's mission should be successful, their rule was soon to end. Satan raged like a chained lion, and defiantly exhibited his power over the bodies as well as the souls of men.

"The fact that men have

POWER OF EVIL ANGELS.

"We are accustomed to place too low an estimate on the majesty and power of Satan and his angels, making them like unto ourselves, or even lower. This is wrong. We naturally stand in awe of the mighty men of earth, such as a great king or a mighty warrior, but what are they compared with the devil and his angels? These are the enemies with whom we have to contend; so we ought to be acquainted with their character, and thus be better prepared to resist them.

"But, mighty as are the fallen angels, the angels who remained faithful to God are more mighty still, for they have all the power of heaven on their side. The psalmist says of these angels that they 'excel in strength.' Ps. 103: 20. They are our helpers, our defenders against the powers of darkness. If we trust in God, and are faithful to the trust He has committed to us, we need not fear. For, says Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."—*Ministration of Angels*, pp. 63, 64.

been possessed with demons, is clearly stated in the New Testament. The persons thus afflicted were not merely suffering with disease from natural causes. Christ had perfect understanding of that with which He was dealing, and He recognized the direct presence and agency of evil spirits.”—*Great Controversy*, pp. 513, 514.

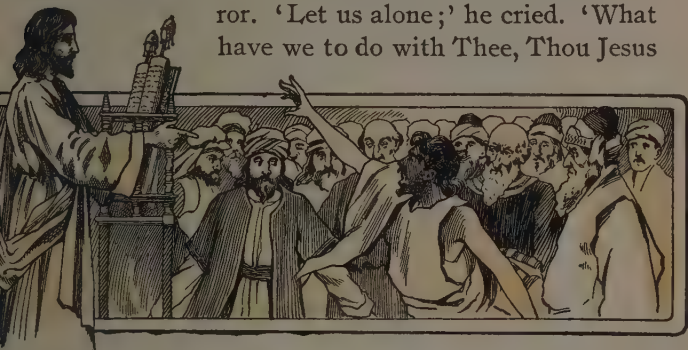
Possessed with Demons.

The condition of those possessed with demons in the days of Christ and His apostles was most pitiful. We are not told how the evil spirits obtained power over these unfortunates, but at some time and in some way they had submitted themselves to the control of satanic influences. Once the demons had secured such control, the life of the victim became one long experience of suffering and horror. Those so possessed seemed filled with the same rage which was manifested by the evil one himself.

At one time when Jesus was speaking in the crowded synagogue at Capernaum, the devil attempted to destroy the influence of His words by sending into their midst a man possessed with an evil spirit. The following description of the event is wonderfully vivid, and throws great light upon this subject:—

“Jesus had nothing to do with the various subjects of dissension among the Jews. His words were so simple that a child could understand them, yet lofty enough in their grand simplicity to charm the highest mind with their noble truths. He spoke of a new kingdom which He came to set up among men, in opposition to the kingdom of this world, and of His power to wrest from Satan his dominion, and deliver the captives bound by his power.

"There was a man in the synagogue who was possessed of the spirit of Satan. He broke in upon the discourse of Jesus with a piercing shriek, that chilled the blood of the hearers with a nameless terror. 'Let us alone;' he cried. 'What have we to do with Thee, Thou Jesus



us alone; what have we to do with Thee, Thou Jesus of Nazareth?"

of Nazareth? Art thou come to destroy us? I know Thee who Thou art; the Holy One of God.'

"Devils even believed and trembled, but the Israel of God had closed their eyes and ears to divine evidences, and knew not the time of their visitation. Satan's object in leading his wretched victim to the synagogue, was to distract the attention of the people from Jesus to the paroxysms of the poor sufferer, and prevent the words of truth from reaching the hearts of the people. But the darkened understanding of the man comprehended that the teachings of Jesus were from heaven. The power of divinity roused the terror of the demon which controlled his mind, and a conflict ensued between it and his remnant of reason.

"As the victim realized that the Healer was near

to release him, his heart was aroused to long for freedom from Satan's power. The demon resisted this power, and held control over the poor wretch who was wrestling against him. The sufferer tried to appeal to Jesus for help, but when he opened his lips, the demon put words in his mouth so that he shrieked out in an agony of fear, 'Let us alone! what have we to do with Thee, Thou Jesus of Nazareth?' The darkened reason of the poor man partially comprehended that he was in the presence of One who could free him from the bondage that had so long enslaved him; but when he sought to come within reach of that mighty hand, another's will held him back, another's words found utterance through him.

"By his own sinful course, this man had placed himself on the enemy's ground, and Satan had taken possession of all his faculties, so that when the gloom of his understanding was pierced by feeble rays of light from the Saviour's presence, the conflict between his desire for freedom and the devil's power threw him into terrible contortions, and drew from him unearthly cries. The demon exerted all his hellish power to retain the control of his victim. To lose ground here would be to give Jesus a victory. He who had, in His own person, conquered the power of the prince of darkness in the wilderness of temptation, was now again brought face to face with His enemy.

"It seemed that the tortured man must lose his life in the terrible struggle with the demon that had been the ruin of his manhood. Only one power could break this cruel tyranny. Jesus spoke with a voice of authority and set the captive free. The demoniac spirit made a last effort to rend the life from his vic-

tim before he was forced to depart. Then the man who had been possessed stood before the wondering people happy in the freedom of self-possession. In the synagogue on the Sabbath day, before the assembled congregation, the prince of darkness was again met and conquered. And even the demon had testified to the divine power of the Saviour, crying, 'Thou Jesus of Nazareth! art Thou come to destroy us? I know Thee, who Thou art, the Holy One of God!'

"The man whose reason was thus suddenly restored praised God for his deliverance. The eye that had so lately glared with the fire of insanity, now beamed with intelligence and overflowed with grateful tears. The people were dumb with amazement. As soon as they recovered speech they marveled one with another, saying, 'What a word is this! for with authority and power He commandeth the unclean spirits, and they come out!'

"It was not according to the will of God that this man should be visited with so terrible an affliction as to be delivered wholly into the hands of Satan.



"Happy in the freedom of self-possession."

The secret source of his calamity, which had made him a fearful spectacle to his friends and a burden to himself, was in his own life. The pleasures of sin had fascinated him, the path of dissipation had looked bright and tempting, he had sought to make life a grand carnival. He did not dream of becoming a disgust and terror to the world and the reproach of his family. He thought his time could be spent in innocent folly; but once on the downward path, his feet rapidly descended till he had broken the laws of health and morality. Intemperance and frivolity chained his senses, the fine qualities of his mind were perverted, and Satan stepped in and took absolute control of him.

"Remorse came too late, and though he would then have sacrificed wealth and pleasure to regain his lost manhood, he had become helpless in the hands of the evil one. Satan had allured that young man with many charming presentations; he had cloaked vice with a flowery mantle that the victim might clasp it to his breast; but when his object was once accomplished and the wretched man was in his power, the fiend had become relentless in his cruelty, and terrible in his fierce and angry visitations. So it is ever with those who succumb to evil; the fascinating pleasure of their early career ends in the darkness of despair, or the madness of a lost and ruined soul.

"But He who conquered the arch enemy in the wilderness, wrested this writhing captive from the grasp of Satan. Jesus well knew that although assuming another form, this demon was the same evil spirit that had tempted Him in the wilderness. Satan seeks by various devices to gain his object.

"The same spirit that saw and recognized the Saviour, and cried out to Him, 'Let us alone! what have we to do with Thee!' possessed the wicked Jews who rejected Christ and scorned His teaching. But with them he assumed an air of piety and learning, seeking to deceive them as to their real motives in refusing the Saviour.

"Jesus then retired from the synagogue while the people were still spell-bound with wonder and admiration."—*Miracles of Christ*, pp. 39-43.

Rivalling the preceding account of the fierceness of those possessed with demons, is the story of the demoniacs of Gergesa, as recorded in Matt. 8:28-34. The circumstance occurred on the morning following the long night of storm and terror on the sea of Galilee, in which the Saviour performed the miracle of stilling the tempest. The following account is taken from the same authority as the foregoing:—

"The night upon the water was over, and in the early morning Jesus and the disciples landed, together with those who had followed them across the sea. But no sooner had they stepped upon the beach than two men possessed with devils rushed fiercely toward them as though they desired to tear them in pieces. Still clinging to them were parts of chains which they had broken, in escaping from confinement. They were cutting and bruising themselves with sharp stones and other missiles that they could lay their hands upon.

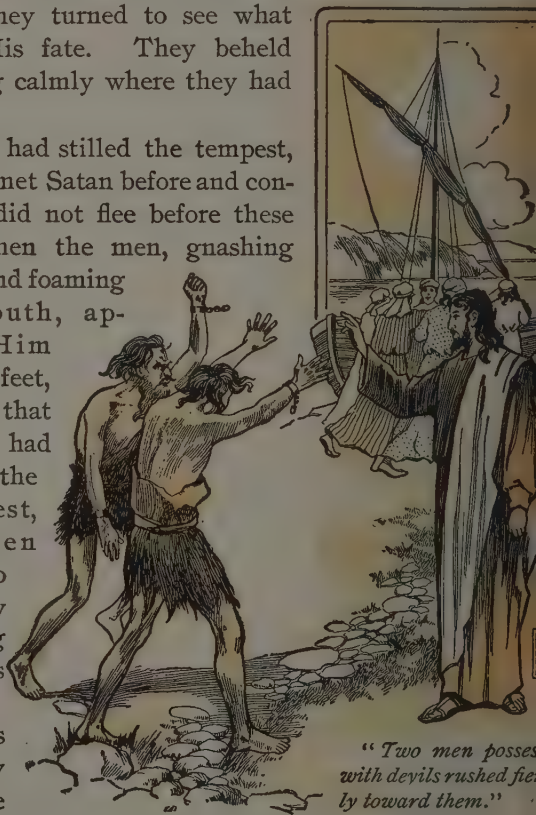
"They had been dwelling among the graves, and no traveler had been safe to pass that way; for they would rush upon him with the fury of demons and kill him if they could. Their faces glared out from their long and matted hair, and they looked more like wild beasts than men.

"When the disciples and the others saw these fearful creatures rushing toward them, they fled in terror. But presently they discovered that Jesus was not with them, and they turned to see what had been His fate. They beheld Him standing calmly where they had left Him.

"He who had stilled the tempest, He who had met Satan before and conquered him, did not flee before these demons. When the men, gnashing their teeth, and foaming at the mouth, approached Him within a few feet, Jesus raised that hand which had beckoned the waves to rest, and the men could come no nearer. They stood raging but helpless before Him.

"In accents of authority He bade the unclean spirits

come out of them. The words of Jesus penetrated the darkened minds of the men enough for them to dimly realize that One was near who could save them from the demons that tormented them. They fell at the

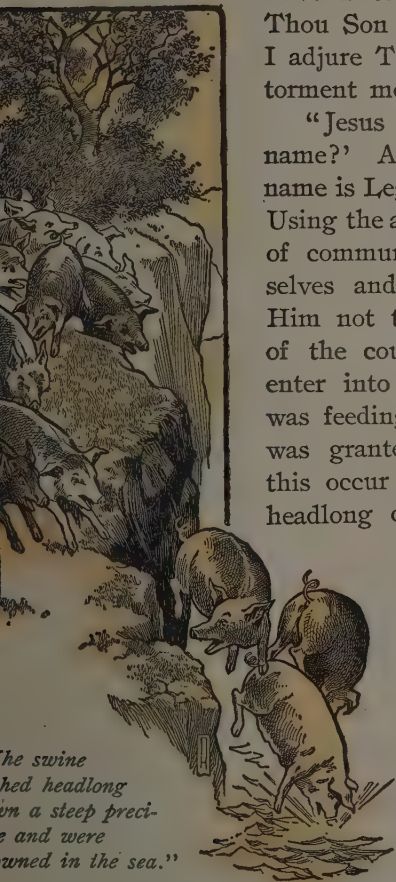


"Two men possessed with devils rushed fiercely toward them."

feet of Jesus, worshipping Him. But when they opened their mouths to entreat His mercy, the demons spoke through them and cried vehemently, 'What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, that Thou torment me not!'

"Jesus asked, 'What is thy name?' And the answer was, 'My name is Legion: for we are many.' Using the afflicted men as mediums of communication between themselves and Jesus, they besought Him not to send them away out of the country, but to let them enter into a herd of swine that was feeding near. Their request was granted; but no sooner did this occur than the swine rushed headlong down a steep precipice, and were drowned in the sea.

"Light dawned upon the minds of the restored lunatics. Their eyes beamed with an intelligence to which they had long been strangers. The countenances, so long deformed into the



*The swine
rushed headlong
down a steep precipice
and were
drowned in the sea."*

image of Satan, became suddenly mild, the blood-stained hands were quiet, and the men praised the

Lord for their deliverance from the bondage of demons.”—*Ibid.*, pp. 86-88.

Satan's object in requesting permission to enter into the herd of swine, was to defeat the mission of Christ to the Gergesenes. His object seemed to be accomplished, for when the report of the drowning of the swine reached the ears of the people, a panic seized them, as they feared that other calamities would follow.

“And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts. And He entered into a ship, and passed over, and came into His own city.” Matt. 8:34; 9:1.

But Jesus left faithful witnesses in the two men who were healed. “Those who had been mediums of the prince of darkness, became channels of light, messengers of the Son of God.” They carried their message of Jesus the Restorer to their own friends and neighbors. They proclaimed it also to the Gentiles in the whole region of Decapolis.

Satan's plans had miscarried. He had overreached himself. Instead of defeat to the gospel, his efforts had resulted in bringing the knowledge of Christ to the whole surrounding country, thus verifying the statement of Paul, “We can do nothing against the truth, but for the truth.” 2 Cor. 13:8

IMMORTALITY



"I am the resurrection and the life."

Immortality Through Christ



EARTH has no legitimate part in the economy of the creation of God. It is an abnormal condition, brought into this world by sin. An endless life was the Creator's purpose for man, but it was to be maintained only upon condition of obedience. God's government must be clean, with no tendencies to sin, and no danger of rebellion.

The immensity of God's government cannot be estimated by finite minds. But it is safe to conclude that heaven and earth do not comprise all the creation of God. The myriads of stars are not for show alone. Astronomers tell us that many of them are suns, some of them much larger than our sun. We conclude, therefore, that there must be thousands of worlds in the universe peopled by beings, as the result of the creative power of God.

The starry worlds are certainly of importance, for the psalmist says that God "tellet^h the number of the stars; He calleth them all by their names." Ps. 147:4.

In the wonders of the heavens, David beheld such evidences of the magnitude of creation that earth and the petty affairs of man appeared very small. This earth was to him but a minute particle in God's great universe. He exclaims, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Ps. 8:3, 4.

Yet notwithstanding the insignificant part which this earth occupies in the creation of God, it has, through sin and rebellion, become of great significance in the economy of heaven. Not only has the Son of God died to redeem the world, but the Father and the Son are continually interested in the plan of salvation, and millions of angels are constantly employed as messengers and ministering spirits to fallen man.

Throughout eternity the greatest triumph of divine power will be the redemption of a fallen world. It is wonderful that God should create our world in six days. But it is still more wonderful that, after the fall, all heaven should be engaged for six thousand years in its redemption. And so important is this triumph of divine grace, that, when it is consummated, the entire administration of heaven will be changed.

This must be so, for in coming to earth the Son of God became the Son of man. Throughout eternity He will ever be identified with humanity. He will ever bear the marks of His earthly experience and ministry. This earth will be honored as the abode of the Man of

Calvary, and as the seat of the Great White Throne from above. This world will become the eternal home of the Son of God.

John says, in speaking of the New Jerusalem as the capital city of the new earth, that "the throne of God and of the Lamb shall be in it." Rev. 22:3. May we not gather from this that the earth will become the seat of God's government, and the New Jerusalem its capital city? However this may be, it will be blessed beyond comprehension. And as the only sphere redeemed from sin and honored by the presence of its Redeemer, it will, through eternity, stand as a gem in all the creation of God.

But what a change must be wrought before this condition can be realized! Man was sunk in the depths of sin; he had lost his right to life, and the world had come under the dominion of the author of all evil. Desperate measures must be employed to remedy such a desperate condition.

Nothing less than the life on earth of the Son of God, and His death on Calvary, could atone for the sins of man. The Son of God, the Creator, must become Jesus Christ, the Restorer, and thus bring to man the bliss of heaven and the blessings of a life eternal. Immortality through Christ is the only possible basis of hope for a future life.

In 2 Tim. 1:10 we read of "the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Man lost life by sin, for "the wages of sin is death." Rom. 6:23. Jesus forgives sin, abolishes death, and

restores to life and immortality, for Paul continues, "But the gift of God is eternal life through Jesus Christ our Lord."—*Ibid.*

Immortality is an undying nature. Man can receive it only through Him who is the fountain of life. David, speaking of Christ, says, "With Thee is the fountain of life." Ps. 36:9. Hence it is only through Christ that we can ever drink of the life-giving stream. The River of Life flows from the throne of God, where Christ sits. See Rev. 22:1.

Christ is to us the Source of all life. "In Him was life; and the life was the light of men." John 1:1.

Through Christ alone we receive eternal life. "This is the record, that God hath given to us eternal life [in giving us Christ], and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not [eternal] life." 1 John 5:11, 12. From this text it is evident that immortality is a gift to those only who accept Jesus Christ, and who have Him abiding in them.

Christ said to His disciples, "He that believeth on Me hath everlasting life. I am that bread of life." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." John 6:47, 48, 51.

This life is the eternal life which is to be given when Christ comes, and is ours now by faith as Christ's life was His, even when He laid it down at the crucifixion.

Jesus said, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. *I have power to lay it down, and I have power to take it again.*" John 10:17, 18.

Jesus had life in Himself. No one could take it from Him without His consent. But He yielded His life to His Father, and trusted Him for His resurrection. He said, "This commandment [the promise of His resurrection] have I received of My Father." Vs. 18.

It was His faith in God and the resurrection that brought Jesus from the grave, and gave back to Him the life which He had laid down. It is the Christian's faith in Christ that will bring him from the grave at the resurrection morning, and give to him the eternal life which became his by faith when he accepted Christ as his Saviour and Life-giver.

But this everlasting life is entirely dependent upon the resurrection. Our Saviour said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 6: 54. A living connection with Christ insures the believer's resurrection, and the eternal life which comes from Christ.

This is illustrated in Rom. 4: 16, 17: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and *calleth those things which be not as though they were.*"

Unto God all are alive. In His purpose and plan, Abraham, Isaac, and Jacob live. Their names are in the Book of Life, and their future is as sure as was that of Christ while lying in Joseph's tomb. God counts "those things which be not as though they were," because He quickens the dead, and because

He will "raise them up at the last day." The Lord looks beyond the short interval between death and the resurrection.

But the future life is all dependent upon the fact that Jesus Christ is not only the life, but the resurrection, and life comes through the resurrection.

"This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:39, 40.

Those who do not have Christ abiding in them have not this eternal life or the promise of it. "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:14, 15.

Here, then, are two classes compared. *First*, Those who have the love of Christ, because He dwells in them, and so have eternal life; and, *secondly*, Those who have not the love of Christ, the indwelling Saviour, have not everlasting life, but "abide in death."

The conclusion seems clear, that the life and immortality of which we have been reading is only in Christ, and is obtained only through the resurrection.

The resurrection has been the hope of all the people of God through all ages. Says Paul, "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26:6, 7.

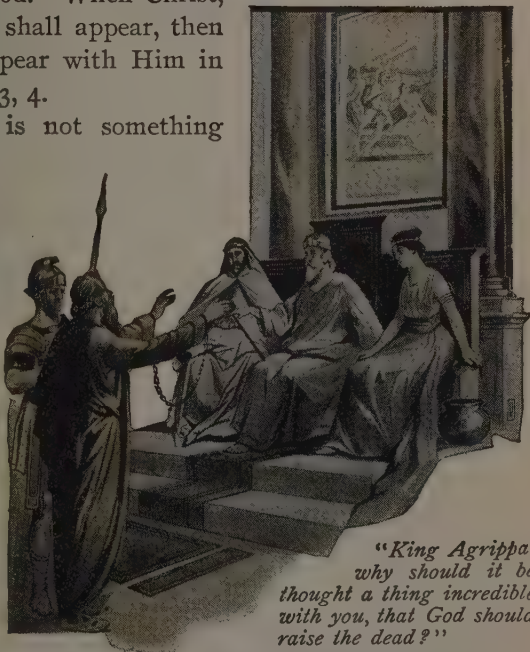
What was that hope? Paul continues: "Why should it be thought a thing incredible with you, that God should raise the dead?" Vs. 8.

Death is the present condition of all men, and from it even Christians are not exempt. But to them Paul says, "For ye are dead, and your life is hid with Christ in God. When Christ, *who is our life*, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4.

Eternal life is not something which man possesses by inheritance, nor can he earn it by good works. "The wages of sin is death; but the *gift of God* is eternal life through Jesus Christ our Lord." Rom. 6:23.

By suffering death as a criminal, in agony unspeakable, Jesus purchased life for those who would receive it at His hand. When He appears the second time, bringing life through the resurrection to those who believe in Him, we shall receive this gift of all gifts.

But it is believed by many that man already pos-



*"King Agrippa,
why should it be
thought a thing incredible
with you, that God should
raise the dead?"*

sesses life and immortality, an undying spirit, an immortal soul, a deathless life. If this be true, Jesus died in vain, for He died to *bring us* life and immortality. If we already possess immortality, His death was unnecessary. The doctrine that we now have immortality outside of Jesus, robs Him of that for which He died. It makes the cross of Christ of none effect, and His precious blood was spilled for naught.

"I am the way, the truth, and the life." John 14:6. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

Any theory or doctrine which robs Christ of that for which He died, and gives hope of immortality to men who are not in Christ, is a thief and a robber. Of those who teach such false theories the prophet says:—

"With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life.*" Eze. 13:22.

Even now the words which He speaks unto us are spirit and life, and when He comes, "this mortal shall put on immortality."



Paul to Timothy: "The King of kings and Lord of lords; Who only hath immortality."

Mortal or Immortal?



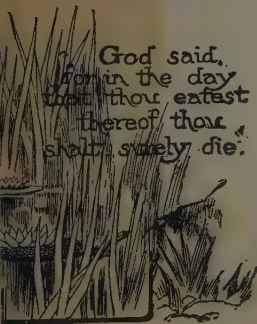
And the
Serpent said..
"Thou shalt
not surely die".



WHAT testimony does the Bible bear concerning the condition of man after death? It is vain to search for an answer to this important question outside the word of inspiration. So let us consider the teaching of the good old Book.

God said to Adam and Eve in the garden of Eden, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16, 17.

In regard to those living since the fall, God's ultimatum has been sent through the prophet: "The soul that sinneth, it shall



God said,
"for in the day
that thou eatest
thereof thou
shalt surely die".

die." Eze. 18:4, 20. Paul tells us, "The wages of sin is death." Rom. 6:23. And, "In Adam all die." 1 Cor. 15:22.

Still we find that an opposite opinion is held regarding this question. Its origin was in the garden of Eden. Satan was its author as he appeared to Eve and invited her to eat of the forbidden fruit. He told her that God's statement that death would be the result of eating the fruit of that tree, was not true. Satan said, "Ye shall not surely die." Gen. 3:4.

And this great deceiver still finds a large following who accept his teaching upon this subject in the face of the plain "Thus saith the Lord."

Hence, from the pulpit, and by the religious press of the day, we are told that at death man does not really die. We are told that the soul, which is claimed to be the real thinking, intelligent part of man, is immortal, and hence can never die.

To those sorrowing because of the loss of loved ones, the all-prevailing source of comfort and consolation is that their beloved dead are not really dead, but that the intelligent part, the soul, has, instead, actually entered upon a higher state of existence and enjoyment. It is explained that, "There is no death; what seems so is transition." And the poet sings,

"Dust thou art, to dust returnest,
Was not spoken of the soul."

This all seems good, so far as sentiment goes, but is it true? It is not always safe to trust sentiment and



popular theology too implicitly. God knows all about it, for the nature of man and his destiny were planned by Him, and human theories, be they never so popular and world-wide, and theology, be it never so positive, will not change God's plans and purposes.

God's word, the Bible, was given to reveal to man God's plans and purposes regarding the human race. It tells of man's origin, explains his present condition, and foretells what his future will be. It is, therefore, safe to rely implicitly upon the statements of the Scriptures for a definite settlement of a question of such vital importance.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

A mortal, as defined by Webster, is, "A being subject to death." The following texts show the Scriptural use of the word:—

"Shall *mortal* man be more just than God?" Job 4:17.

"Let not sin therefore reign

A CORNER-STONE.

The critical clergyman and Bible commentator, J. N. Andrews, writes:—

"The doctrine of the immortality of the soul is something indispensable to almost every prominent religious system.

"It is the corner-stone of heathenism. All, or nearly all, the gods of heathenism are dead men who were turned into gods by dying. They are simply the immortal souls of the dead.

"Romanism is indebted to this doctrine for all its saints who are now acting as mediators with God. It is a fundamental idea in the system of purgatory. In fact, Romanism is as much dependent on this doctrine as is heathenism, and that is incapable of existing without it.

"Spiritualism is simply the embodiment of this doctrine of natural immortality. It is incapable of existing without it. The very mission of Spiritualism, as proclaimed by itself, is to establish the doctrine of the immortality of the soul.

"Is it not strange that this corner-stone of heathenism, Romanism, and Spiritualism, should also be the corner-stone of modern orthodoxy? Yet such is the case. It is in these days esteemed the marrow and fatness of the gospel. And so prevalent is this doctrine, that the advent of Christ, the resurrection of the dead, and the judgment, are rendered almost obsolete by it."

HOW APPLIED.

In the book, "Pauline Theology," by H. L. Hastings, are found the following statements:

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to men's souls at all, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1:17.

"6. He declares that He is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. 2:7.

"8. He speaks of it as revealed or brought to light in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear. 1 Cor. 15:52, 54.

"10. Therefore, he never taught the immortality of the soul, as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned, or

in your *mortal* body." Rom. 6:12.

"He that raised up Christ from the dead shall also quicken your *mortal* bodies by His Spirit that dwelleth in you." Rom. 8:11.

"For this corruptible must PUT ON incorruption, and this *mortal* must PUT ON immortality." 1 Cor. 15:53.

The foregoing texts teach plainly that man is *mortal*, subject to death. Our "*mortal* bodies" shall be quickened at the resurrection of the just, and at that time "*this mortal must put on immortality.*"

"Then [at the resurrection] shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

Webster defines *immortal* as "Not mortal; exempt from liability to die; undying; imperishable; lasting forever; having unlimited or eternal existence."

If God gave man such qualities as are expressed in this definition, with power to transmit them to his offspring, as must be the case if the theory of natural immortality be true, it is reason-

able to suppose He would reveal the fact in His word. Has He ever made such a revelation? No, not in a single instance is it to be found in the Bible.

In the Old Testament the words *immortal* and *immortality* are not to be found. In the English version of the New Testament the word "immortal" occurs once:—

"Now, unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17. The word *immortal* is never in the Bible applied to human beings.

The word *immortality* occurs five times in the English version of the New Testament, as follows:—

"To them who by patient continuance in well-doing *seek* for glory and honor and *immortality* [God will give] eternal life." Rom. 2:7. This shows that we do not now possess immortality, for if we do, why should we be instructed to seek for it?

"For this corruptible must put on incorruption, and this mortal must put on *immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:53, 54. This quotation refers to the resurrection to take place when

devoured by fire, he did so without any 'mental reservations,' or 'theological definitions;' in other words, he said what he meant, and meant what he said."

USE OF TERMS.

In his tract entitled, "The Intermediate State," Evangelist G. W. Anglebarger says:—

"If the saints are dead they are not alive. If they are, in the grave, they are not in heaven. If they have no thoughts, then they are not thinking. If they know nothing, then they are not intelligent. If they are asleep, then they are not awake. If they are to be rewarded at the judgment, they are not being rewarded now. Is this not the doctrine of the Bible?"

Christ comes to receive His own. And the statement is distinctly made that man is now *mortal*, but at that time *immortality* is to be "put on," before he can inherit the kingdom prepared for the righteous.

A NEW DICTIONARY.

"It is a notorious fact that in our theological works a non-descript dictionary is made with definitions as follows: 'To be dead,' means to be more conscious. 'To die,' is to live on in woe. 'To lose life,' is to preserve a miserable existence. 'Life' means happiness. 'To burn up,' is to make a living salamander. 'To destroy,' is to preserve whole. 'To devour,' 'perish,' 'consume,' etc., mean to make indestructible and immortal. 'Not to be,' to be without end!" — *Rev. Jacob Blain, Baptist minister of Buffalo.*

"Who only hath *immortality*, dwelling in the light which no man can approach unto." 1 Tim. 6:16. The preceding verse shows that reference is here made to "the blessed and only Potentate, the King of kings, and Lord of lords." Here Paul plainly states that *God alone* possesses the attribute of *immortality*.

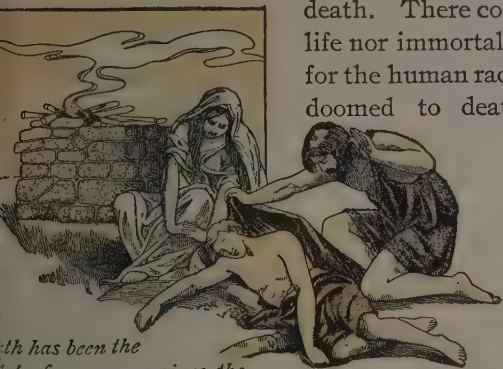
"Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us and called us with an holy calling, not according to our

works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light through the gospel." 2 Tim. 1:8-10. Here we are told that the truth in regard to immortality is brought to light "through the gospel." Reason and science can not demonstrate it. Neither can the oracles of heathenism, the decretals of the pope, nor the creeds of churches reveal it to us. God's word alone can give us the desired light.

Death *has* been the lot of man ever since the fall of our first parents, but Christ will destroy it. *Im-*

mortality is not now possessed by the sons of Adam, but will be given to the saints when Christ, "Who is our Life, shall appear."

"How has Christ brought life and immortality to light? *Answer:* By abolishing death. There could have been no life nor immortality without this; for the human race was hopelessly doomed to death through sin.



Death has been the lot of man ever since the fall of our first parents, but Christ will destroy it.

Then by what means and for whom has He abolished death? *Answer:* He has abolished it by dying for man and rising again, a victor over death; and He has wrought this work only for those who will accept of it through Him; for all who reject His proffered aid, will meet at last the same fate that would have been the lot of all had Christ never undertaken the work of redemption in our behalf. Thus through the gospel—the good news of salvation by His sufferings and death—He has brought to light the fact, *not* that all men are by nature in possession of immortality, but that a way is opened whereby we *may* at last gain possession of this inestimable boon.”—*Smith*.

ORIGIN OF THE DOCTRINE.

Mr. Panton Ham, of Bristol, England, in writing of the immortality of the soul, says:—

“Let it be registered as the genuine genealogy, that pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the pagan philosophy, the protégé of popery, this notion of the soul’s immortality has become a pet dogma of popular Protest-

antism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!"

UNKNOWN IN THE BIBLE.

Olshausen, in his comments on 1 Cor. 15: 19, "If in this life only we have hope in Christ," etc., says: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

And in explaining Luke 16: 24-26, he also states: "The Bible knows not either the expression, 'immortality of the soul' (God is He 'who alone hath immortality.' 1 Tim. 6: 16), or the modern doctrine of immortality."

GOD'S DESIGN.

Prof. Hudson, author of a valuable Greek Concordance of the New Testament, says:—

"We regard man as created not absolutely immortal, but in a certain sense for immortality; *i. e.*, immortality was his natural and proper destination. He was designed to be immortal in the same sense in which he was designed for eternal life; or, as the chief end of man is to glorify God, to enjoy Him forever. In this view we maintain that the guilty failure of eternal life brings the penal forfeiture of immortality."

According to the popular dogma of the natural immortality of man, the righteous go to their reward, and the wicked to their punishment, at death. But the Bible doctrines of the judgment, the resurrection of the dead, and the second coming of Christ, make such a theory untenable.

The Bible plainly teaches a judgment still in the future.

Paul, before Felix, "reasoned of righteousness, temperance, and judgment *to come*." Acts 24: 25.

The scene of this judgment is described in Rev. 20: 12, 13; and that it takes place at the end of the world is evident from the statements found in the nineteenth and twentieth chapters of Revelation.

The apostle Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the *day of judgment* to be punished." 2 Peter 2: 9.

In this text it is stated that the wicked are *reserved* "unto the day of judgment" for punishment. Hence they are not

immortal, and are not now receiving their chastisement.

Paul says also, that God "*hath appointed a day*, in the which He will judge the world." Acts 17:31.

As an evidence that the righteous do not yet possess immortality, and are not now receiving their reward, the Bible plainly teaches that they *do not* receive it until the coming of Christ, and the resurrection, and the judgment.

Rewarded at the second coming of Christ:—

"For the Son of man shall come in the glory of His Father with His angels; and *then* He shall reward every man according to his works." Matt. 16:27.

John prophesies of Christ, "And, behold, I come quickly; and My reward is *with Me*, to give every man according as his work shall be." Rev. 22:12.

Crowned at the appearing of the Chief Shepherd:—

"And *when the Chief Shepherd shall appear*, ye shall receive a crown of glory that *fadeth not away*." 1 Peter 5:4.

FROM THE ORIGINAL.

For the benefit of those who desire to study the original text on this subject, the following is given from the pen of the author and clergyman, U. Smith:

"The word '*immortal*' occurs but once in the English version of the Scriptures; 1 Tim. 1:17; and there it is applied, not to man nor any part of man, but to God. The original word, however, from which it comes, *aphthartos*, occurs seven times in the New Testament; and in the six other instances of its use it is rendered *incorruptible*, but is never applied to man. Its entire use is as follows, the rendering of the word being in italics:—

"Rom. 1:23, the glory of the *incorruptible* God.

"1 Cor. 9:25, they do it to obtain a corruptible crown; but we an *incorruptible*.

"Chap. 15:52, the dead shall be raised *incorruptible*.

"1 Tim. 1:17, unto the King eternal, *immortal*.

"1 Peter 1:4, to an inheritance *incorruptible*.

"Verse 23, born again, not of corruptible seed, but of *incorruptible*, by the word of God.

"Chap. 3:4, the hidden man of the heart, in that which is *not corruptible*.

"It will thus be seen that in Rom. 1:23, it is applied to God; in 1 Cor. 9:25, to the crown of immortality which we seek; in

1 Cor. 15:52, to the incorruptible bodies we receive in the resurrection; in 1 Peter 1:4, to the future inheritance of the saints; in verse 23, to the principle by which conversion is wrought in us; and in 1 Peter 3:4, to the ornament of a meek and quiet spirit which we put on through Christ.

"But although man is nowhere called immortal, is not the equivalent declaration somewhere made that he has immortality? The word *immortality* occurs in the English Scriptures but five times; but it comes from two words in the Greek, and these occur in the aggregate eleven times. The first of these, *athanasia*, occurs but three times, and is every time rendered "immortality" as follows:

"1 Cor. 15:53, this mortal must put on *immortality*.

"Verse 54, when this mortal shall have put on *immortality*.

"1 Tim. 6:16, who only hath *immortality*.

"In these instances the word is applied to what we are to put on in the resurrection, and to God, who, it is declared, is the only One who by nature hath it. The other word, *aphtharsia*, occurs eight times as follows:—

"Rom. 2:7, to them who . . . seek for glory and honor and *immortality*.

"1 Cor. 15:42, it is raised in *incorruption*.

"Verse 50, neither doth corruption inherit *incorruption*.

Recompensed at the resurrection:—

"For thou shalt be recompensed *at the resurrection* of the just." Luke 14:14. Not at death.

Paul looked forward to the resurrection as the only hope of those who die. He said, "For if the dead rise not, . . . your faith is vain; . . . then they also which are fallen asleep in Christ are perished." 1 Cor. 15:12-18.

In John 6:39, Christ said that He would lose nothing of all the Father had given, but would "raise it up again at the last day." This shows that to be saved we must be resurrected.

Andrew Carmichael ("Theology of the Scriptures," vol. ii, p. 315) says: "It cannot be too often repeated: If there be an immortal soul, there is no resurrection; and if there be any resurrection, there is no immortal soul."

Rewarded at the judgment:

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the

saints, and them that fear Thy name, small and great." Rev. 11:18.

No comment is needed upon such plain statements from the word of God. It is folly to argue that at death the wicked receive their punishment and afterward are recalled for judgment, for this is yet in the future.

It is equally unscriptural to claim that the righteous, at death, obtain their great reward in heaven, and later are to be called back to the judgment to ascertain if the reward has been rightly bestowed. And further, the foregoing quotations of Scripture prove clearly that the reward is *not* to be given until the judgment, the coming of Christ, and the resurrection of the just. In future chapters the specific and definite evidences of the Bible upon these points will be more fully considered.

"Verse 53, this corruptible must put on *incorruption*.

"Verse 54, when this corruptible shall have put on *incorruption*.

"Eph. 6:24, love our Lord Jesus Christ in *sincerity*.

"2 Tim. 1:10, brought life and *immortality* to light.

"Titus 2:7, showing uncorruptness, gravity, *sincerity*.

"In all these instances it will be seen that the word is not once applied to man, but to that for which we are to *seek*, to that which we obtain by the resurrection, to our love to Christ, to what Christ has brought to light, and to the doctrine we are to cherish. The way in which these words are used is very significant, and should have great weight in deciding this question."





Is Death a Sleep?



IN the Bible death is spoken of as a sleep. The following texts, both from the Old and New Testaments, corroborate this:—

“So David slept with his fathers, and was buried in the city of David.” 1 Kings 2:10. This was the sleep of death, for burial followed it.

“And Solomon slept with his fathers, and was buried in the city of David his father.” 1 Kings 11:43.

“And Hezekiah slept with his fathers.” 2 Kings 20:21.

“For now shall I sleep in the dust.” Job 7:21. This refers to rest in death from his afflictions.

“So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.” Job 14:12. Here the death of all mankind is likened to a dreamless sleep.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Dan. 12:2. Here death is spoken of as a sleep, and the resurrection as an awakening out of sleep.



*Our friend Lazarus
sleepeth; but I go*

that I may awake him out of sleep."



"These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. . . . Then said Jesus unto them plainly, Lazarus is dead." John 11:11, 14. Here Christ uses the words "sleepeth" and "dead"

as synonymous, representing the same condition.

"After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present,

but some are fallen asleep." 1 Cor. 15:6. That is, some had died since that event.

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. This refers to the sleep of death. The sleep of death has such a hold upon these righteous people that if the resurrection does not occur

THE SLEEP OF LAZARUS.

The following is from the pen of the poet Milton:—

"1 Thess. 4:13-17: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.' But why should they sorrow and have no hope, if

they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers. "Them which sleep in Jesus will God bring with Him;" that is, to heaven from the grave.

"In such a sleep I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion: John 11: 11, 13: 'Our friend Lazarus sleepeth; but I go that I may awake him out of sleep; howbeit Jesus spake of his death;' which death, if the miracle were true, must have been real."

shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

"We shall not all sleep." No, some will be alive

they certainly have perished. Such a statement *could not* be true if they are now enjoying the rewards of heaven, according to the doctrine of natural immortality.

"But now is Christ risen from the dead, and become the first fruits of them that are asleep." 1 Cor. 15: 20, R. V. This text finishes the argument of verses 16-18. Christ *had* risen from the dead, and that made the future resurrection a certainty. As Christ had risen, so those who are asleep in Jesus will be raised also, therefore have *not* perished. They all are sleeping until the morning of the resurrection. Then with David, who has not yet "ascended into the heavens" (Acts 2: 3, 4), they will be raised to immortality and eternal life.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet

on the earth when Christ comes, and will be translated without seeing death. It is of these the apostle here speaks. But "we shall be changed, . . . and this mortal must *put on* [receive the gift of] immortality" before the translation. At that same time "the dead [those who have been asleep] shall be raised incorruptible," or immortal. The living must be changed to incorruptibility, but the righteous who sleep in the grave will be raised incorruptible.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep." 1 Thess. 4:13-15. Those who are asleep are dead, and the terms "asleep" and

"alive" are used to represent the two conditions in which the righteous will be found when Christ comes. One class will be the living righteous; the other, those who have died in faith. The latter will be

COMPARED TO SLEEP.

Pastor U. Smith, editor and author, says :—

"Again, death is compared to sleep, and there must be some analogy between the state of sleep and the state of death. And this analogy must pertain to that which renders sleep a peculiar condition. Our condition in sleep differs from our condition when awake simply in this, that when we are soundly asleep we are entirely unconscious. In this respect, then, death is like sleep, that is, the dead are unconscious, and without the resurrection they would ever remain so."

REPRESENTED BY SLEEP.

Bishop Law says :—

"I proceed to consider what account the Scriptures give of that state to which death reduces us; and this we find represented by sleep; by a negation of all life and action; by rest, resting-place, or home, silence, oblivion, darkness, destruction, and corruption."

raised from the sleep of death and will receive their reward together with the living. This reward is immortality,—everlasting life with Christ and angels, in the home Christ has gone to prepare for the faithful. See John 14:1-3.

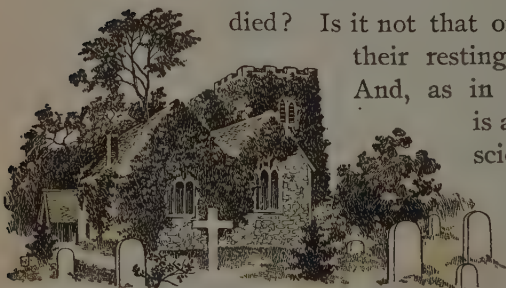
From the foregoing, what is the natural conclusion as to the condition of those who have died? Is it not that of actual death, and

their resting place the grave? And, as in perfect sleep there

is absolute loss of consciousness, is it not

plain that those who have died have lost all consciousness and a

knowledge of passing events until the morning of the



“For the living know that they shall die :

but the dead know not any thing.”

resurrection? Hence the great importance of that event.

“The dead praise not the Lord, neither any that go down into silence.” Ps. 115:17. “For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?” Ps. 6:5. How could the souls of the dead be enjoying their great reward in the presence of the Lord, as is commonly taught, and yet praise Him not? Such a thing could not be possible. Dreamless sleep in the grave is the only condition in which the righteous could be and not praise the Lord.

“For the living know that they shall die: but the dead know not any thing.” Eccl. 9:5. A living soul that could enjoy the life of heaven and still “know not any thing” is an impossibility.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

From these texts we see that the dead "praise not the Lord," they "know not anything," and at the very moment after death their "thoughts perish." This would be a singular thing, an anomalous condition, if it were true that man is on this earth possessed of immortality, and enters upon his reward at death. In no way can this doctrine be harmonized with Bible truth.

The following is from the pen of the author, critic, and clergyman, J. N. Andrews:—

"The sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain 'ignorant concerning them which are asleep' than to consider the stern realities of death and the grave.

"Your doctrine,' say they, 'is chilling, repulsive, forbidding. The sleep of the dead! Why, the very idea is enough to freeze one. But the immortality of the soul,

IS SLEEP GLOOMY?

The following is taken from the treatise entitled, "The Sleep of the Dead:"—

"But it is said that this is such a dark, gloomy prospect, to sleep for ages in the cold grave. If this be so, it is no evidence that it is not the truth; for many things are true which are very undesirable, such as sin, war, sickness, and death. We must not decide what is truth by our desires.

"But look on the other side: The popular theory is that the wicked go into hell torments as fast as they die. The majority die wicked. Every day souls are falling into hell. Millions are writhing there now in unutterable woe. Is not this dark? How much better to know that all are quietly resting in slumber.

"In sleep there is no consciousness of the lapse of time. A thousand years would seem no longer than one day to them. Then eternity will be long enough for the saints. We sleep here one-third of our time. Do we think this terrible? No. In fact, it is the most consoling thought imaginable to know that our friends are sweetly resting near us. We know just where they are, and how they are."

and the reward of the saints at death, this, this is the very marrow and fatness of the gospel ; this is indeed that blessed hope.'

"But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

"You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory.

THE LAPSE OF TIME.

Pastor J. N. Andrews, the author and critic, in his treatise, "Departing and Being with Christ," says :—

"There is no gloom to those who 'know not anything.' There is no lapse of time to those whose thoughts have perished. The time is not long to the silent sleeper in his quiet rest. It is an atom of time, as the twinkling of an eye. Rather, it is simply a blank. This is proved by facts of frequent occurrence. Men receive blows upon the brain which destroy the power of thought. They remain in this condition sometimes for months. When consciousness is restored, thought begins at the very point where it was suspended.

"An officer wounded in bat-

"You think the idea full of gloom to the living, and dreadful to the dead. But you forget, that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them *no time at all*. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death, will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered heaven at

the very moment he was slain. You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden.

"Do not be too hasty, friend. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions.

"How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God?

"Truth compels you to answer that a minority are all that can be said to do this. _

"What becomes, then, of this great majority of men who have died out of Christ, and entered their reward?

"O! they have gone into the furnace of fire, where 'there is wailing and gnashing of teeth.'

"What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours?

"You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat

tle, and remaining months without a thought, when relieved by surgical operation has arisen in bed and finished the order he was giving when struck down. This shows that to those who have no thought time is annihilated.

"To Stephen, who fell asleep while gazing upon the glory of heaven, it will ever be the same as though, without one moment's delay, he had entered it. Acts 7: 55-60.

"And so of many Christians who have had rapturous views of heaven in the hour of their death. It will never seem to them as though heaven had even disappeared from their view.

"In winking, we cease to gaze upon that which is before us. It disappears from our view, yet we do not even notice the disappearance of the object. Such is the sleep of death. To the sleeper it is an imperceptible atom of time, of which he can take no account."

abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more.

"If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer?"

"You answer again, and this time surely with a shudder, They must suffer to all eternity.

"Before we part, will you not own that yours is a gloomy doctrine? Is it not a relief to your mind to think that men are to be judged before they are rewarded, or punished? and that till the day of judgment men wait for their reward?"

"And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?"





“Breath of Life” and “Living Soul”



AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.” Gen. 2 : 7.

Here is given the account of the building up of man, or the assembling of the different parts or elements of which he is composed. It is the statement of the closing work of the sixth day of creation as given in the previous chapter ; it reads :—

“So God created man in His own image, in the image of God created He him ; male and female created He them.” Gen. 1 : 27.

These two simple texts comprise all the historical record we have of the origin of our race. The successive steps in this work of creation, as given in these texts, are as follows :—

First, Man was created in the image, or likeness, of God.

CRITICISM FROM PROFESSOR BUSH.

This learned annotator, in his "Notes on Genesis," comments on chap. 2:7 as follows:—

"'Breathed into his nostrils the breath of life.' Heb., 'breath of lives;' intimating, as some have supposed, that man possesses the vegetative life of plants, the sensitive life of animals, and that higher rational life which distinguishes humanity. Still, it is not certain that this is the import of the plural in this word, nor is it possible to say with confidence what is. As to the action here attributed to the Creator, we are not to suppose that any such process was actually performed by Him as breathing into the nostrils of the inanimate clay which He had molded into the human form. This is evidently spoken after the manner of men; and we are merely to understand by it a special act of Omnipotence, imparting the power of breathing, or respiration, to the animal fabric that He had formed, in consequence of which it became quickened and converted to a 'living soul,' that is, a living and sentient creature. This act is indicated by the phrase, 'breathed into his nostrils,' because the function of respiration is chiefly visible in this part of the human frame."

And he concludes on this passage with the following candid

Secondly, He was formed of the dust of the ground, and was then complete in every part, but was inanimate—without life. He was a perfect physical image, but lifeless.

Thirdly, The Creator "breathed into his nostrils the breath of life." He supplied the element lacking to start the heart beating, the blood circulating, and to set at work all the functions of this wonderfully constructed being. God breathed into man the breath which animated, or gave him life.

Fourthly, "And man became a living soul." He was now a "living being." Before he was a lifeless soul, or a lifeless being.

What more can be gathered from these texts? Man was made in the image of his Creator; he was formed of dust; God breathed into his nostrils, thus starting respiration, and "*the man*" lived. He thus became a living being.

It seems almost unnecessary to bring argument to bear upon such plain statements as recorded in the foregoing texts. They certainly contain nothing which

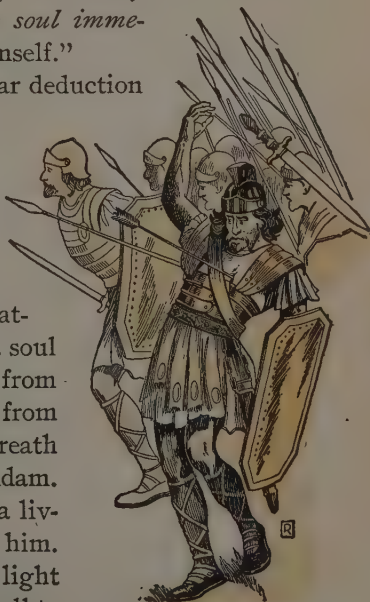
teaches the natural immortality of man, or that God gave to him a soul separate from, and independent of, the body, which could live, be happy, or suffer, apart from the body. Many, however, entertain this opinion. The commentator, Adam Clarke, LL. D., in his notes on Gen. 2 : 7, says :—

"In the most distinct manner, God shows us that man is a compound being, having a body and soul distinctly and separately created,—the body of the dust of the earth, *the soul immediately* breathed from God himself."

This is certainly a singular deduction to make from the reading of the text, for there is nothing in it to warrant so surprising a conclusion. All its statements are plain and simple ; and not a word in them can be made to teach natural immortality for man, or a soul that is separate and distinct from the body which God formed from the dust of the ground. The breath of life was breathed into Adam. Nowhere is it affirmed that a living soul was breathed into him.

But to throw further light upon this subject, it may be well to ascertain how the words "breath" and "breath of life" are used in other portions of the Scriptures.

admission : "Indeed, it may be remarked that the Scriptures generally afford much less explicit evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."



"His breath goeth forth,
he returneth to his earth ;
in that very day
his thoughts perish."

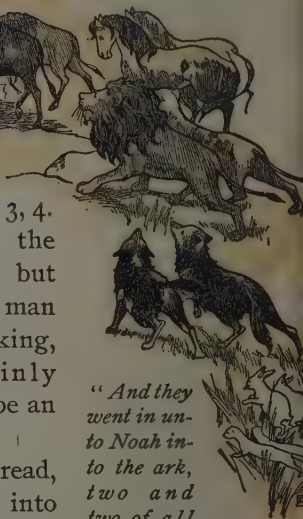


The psalmist says, "Put not your trust in princes, nor in the son of man, in whom there is no help. *His breath goeth forth, he returneth to his earth; in that very day his*

thoughts perish." Ps. 146: 3, 4. When breath leaves the body, the man *ceases to think*. Nothing but the resurrection can bring that man back to his place among thinking, living, active beings. Certainly a soul without thought would be an anomaly.

Of the time of the flood we read, "And they went in unto Noah into the ark, two and two of all flesh, wherein is *the breath of life.*" Gen. 7: 15. This includes all the animal creation saved in the ark. By the power of God specimens of all the animals and creeping things of the earth were made to come peaceably into the ark, into the places prepared for them, so that the different species of animal life might be preserved and perpetuated

"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of li



on the earth after the flood. The text states that these animals possessed the "breath of life,"—the same principle that was breathed into man at creation.

Again we read, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. *All in whose nostrils was the breath of life* [margin, 'the breath of the spirit of life'], of all that was in the dry land, died." Gen. 7:21, 22. This statement is more definite and explicit than the one that precedes it. Different species of animals are named, and all have in their nostrils the same "breath of life" as that given to man at creation.

And Solomon says, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, *they have all one breath*; so that a man [in the matter of death] hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20.

The above texts show plainly that the "breath of life" is possessed by man and beast alike. Hence, if Gen. 2:7 proves that, at creation, God breathed into man an immortal soul, we are forced to the conclusion that He gave the same to beasts, birds, reptiles, and insects. The argument, specious as it is, destroys itself. It proves too much, and falls to the ground of its own weight.

A FALSE POSITION.

"We are sometimes accused of bringing man *down*, by our argument, to a *level with the beast*. What better is this argument of our friends, which brings *beasts and reptiles all up to a level with man*? We deny the charge that we are doing the one, and shall be pardoned for declining the other."—*Pastor U. Smith in "Here and Hereafter."*

THE POET MILTON'S VIEW.

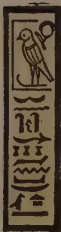
England's great bard, John Milton, author of "Paradise Lost," thus stated his opinion regarding man's nature :—

"Man is a living being, intrinsically and properly one and individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive, and rational."—*See his "Treatise on Christian Doctrine,"* vol. i, pp. 250, 251.

Leeser, p. 16.) There is therefore in this text no hint of an immortal entity capable of conscious existence apart from the body.

"AND MAN BECAME A LIVING SOUL." Gen. 2 : 7.

Tradition has invested the word "soul," wherever it occurs, with the attribute of immortality. Hence it is taken for granted that the entering of the breath from God into the nostrils of man, was the giving to him of a living, immortal soul. But the text does not admit of such a construction. The reading is plain, "And *man* became a living soul," or, according to the translation of Young and others, "And man became *a living being*." (See also the translation of Rabbi Isaac



“Soul” and “Spirit.”

THE terms “soul” and “spirit” occur many times in the Scriptures, in which they are in most instances applied to human beings. These facts are popularly accepted as proof positive that man is possessed of natural immortality; “for,” it is argued, “the *soul* cannot die, and the *spirit* cannot be destroyed.”

But, before we base an argument and found an important tenet of doctrine upon a word, the meaning of that word must be unequivocal; that is, it must admit of but *one definition* or interpretation. We must not give to a word our own definition, and then claim that it proves our position on a doctrine. Our only safe course is to learn the sense in which a given word is used in the Bible; then, and only then, can we know what it is designed to teach.

Upon this point Smith says, “We do not deny that there is a ‘soul’ and a ‘spirit’ pertaining to man; we only say that if our friends will show that the Bible anywhere attaches to them the meaning with which modern theology has invested them, they will supply

PLAIN, BUT TRUE.

A recent reviewer of a work on unconditional immortality states that the whole doctrine is based upon Catholicism. He says:—

“The whole Protestant world is tinctured with this subtle heresy; and in vain do they oppose the mass, purgatory, and invocation of saints, whose very existence depends upon the popular dogma of immortality, while they maintain, uphold, and defend this foundation.”—*Anthropos*, p. 69.

LUTHER'S VIEW.

Audlin, in his “Life of Luther,” speaks of the Italian reformers thus:—

“They left Wittemberg and went to Geneva, where we find them in 1571, sustaining in a crowded school and in printed theses, that all which was said about the immortality of the soul was invented by antichrist, for the purpose of making the pope's pot boil!”

what has thus far been a perpetual lack, and forever settle this controversy. The trouble is, men borrow from heathen philosophy and their own imagination, the conception of an immaterial, immortal entity, and call it *soul*; then when they find the term [soul] used in the Bible, they attach to it their own definition, and call the question settled. This is not only illogical but wicked.”—*Here and Hereafter*, p. 58.

Searching the Bible for a definite meaning of the words *soul* and *spirit*, we find that they have so many different meanings, and are used in so many different ways, that neither word can be covered by any single definition.

But the candid and honest student need not become perplexed by this, for, by a careful comparison of Scripture with

Scripture, the humble searcher after truth will be rewarded, and God's word become indeed a lamp to his feet.

But that the word “soul,” in Scripture, is not always used in the same sense, is the testimony of the best and most eminent clergymen and Biblical students. This also applies with equal weight, to the word “spirit.”

If the foregoing be true, an argument based upon the use of a single word can not stand. Especially is this the case when, as has been shown in previous chapters of this book, the theory of natural immortality is not sustained by the Bible.

All matters of Bible truth must be decided upon unequivocal statements of Scripture. When a doctrine is plainly and fully established by a "thus saith the Lord," it is not safe to allow a word, or a half-understood sentence, to overthrow our faith. God's word is not "yea and nay," but "yea and amen." It never contradicts itself. Yet after reading the plain, positive statement of a truth, we may find texts which to us seem to conflict with it. In all such cases it is safer to doubt our understanding of more obscure words and passages, and hold firmly to the plain, positive declarations of the word. Then in His own good time God will make the difficult places plain, and the obscure texts clear to our mind. Hold fast to the pillars of truth as revealed in the good old Bible.

FROM THE ORIGINAL HEBREW AND GREEK BIBLE.

The English terms "soul" and "spirit" are taken from several different words in the original languages in which the Bible was written, and are translated into English in many different ways from the same original

SOUL — THREE DEFINITIONS.

The word soul as it appears in the English Bible is from *nehphesh** in the Hebrew and *psu-kee* in the Greek. It has three different significations as follows:—

I. Primarily it means the

* In this volume the author wishes to state that the *spelling* of the original words herein used, is in accordance with the Hebrew and Greek Concordances from which he has quoted. The former is printed by Walton & Maberly, London, England, and the latter by Harper Brothers, New York.

whole man in his entirety, as in Gen. 2 : 7, "And man became a living *soul*;" hence also person, creature.

2. It signifies life, as in Matt. 16 : 26, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Commenting upon this text Dr. Clarke says, "On what authority some have translated the word *psukee* in the 25th verse *life*, and in this verse *soul*, I know not, but am certain it means *life* in both places."

3. It means desire (Jer. 50 : 19), heart (Gen. 34 : 8), appetite (Deut. 12 : 15), and indeed embraces the entire range of the affections.

In every one of the many hundred instances in which the word *soul* occurs in the Bible, it naturally comes under the head of some one of the three definitions given above.

IMPORTANT FACT.

Dr. McCulloch, author of "Credibility of the Scriptures," vol. ii, p. 466, says:—

"There is no word in the Hebrew language that signifies either *soul* or *spirit*, in the technical sense in which we use the terms, as implying something distinct from the body."

words. Hence, as translations were made by men, we must examine carefully the original text in order to obtain a correct understanding of the true Biblical sense in which these words are used.

The word "soul" in the Old Testament is translated from the Hebrew word *nehphesh*, with only two exceptions. In Job 30 : 16, it comes from the Hebrew word *n'dee-vah*, and in Isa. 57 : 16 the original word is *n'shah-mah*. In the New Testament the Greek word for soul is *psukee*. This difference is because the Old Testament was written in Hebrew, and the New Testament in Greek.

The word "spirit" in the Old Testament is from the Hebrew word *roo-agh*. To this rule there are only two exceptions. In Job 26 : 4 and Prov. 20 : 27, it is translated from the Hebrew word *n'shah-mah*. In the New Testament the original word is *pneuma*.

In commenting on these words Smith makes the following pertinent statement: "To these [the original words from which *soul* and *spirit* are translated] no one

is at liberty to attach any arbitrary meaning. Their

significance must be determined by the sense in which they are used in the Sacred Record; and whoever goes beyond that, does violence to the word of God."—*Here and Hereafter*, p. 61.

SIGNIFICANT FACTS.

"The word 'soul,' or rather the Hebrew and Greek words from which it is translated, occurs in the word of God 873 times—768 in the Old Testament, and 105 in the New. Also the word rendered 'spirit' occurs in both Testaments 827 times—442 in the Old Testament, and 385 in the New. Their aggregate use is 1700 times.

"But notwithstanding the frequent use of these words, they are never once qualified by such expressions as 'immortal,' 'deathless,' 'never-dying,' etc., which so much abound in modern theology. Though the Bible speaks to us 875 times of the soul, it never once calls it an 'immortal soul;' and though it tells us 827 times of the spirit, it never once tells of a 'deathless spirit.'" —*Scripture References*, pp. 24, 25.

THE HEBREW WORD FOR SOUL IN THE OLD TESTAMENT.

The Hebrew word *nehphesh* is defined by the lexicographer Gesenius, as follows:—

"1. Breath. 2. The vital spirit, as the Greek *psukee*, and Latin *anima*, through which the body lives; *i. e.*, the principle of life manifested in the breath." Also, "whatever has respect to the sustenance of life by food and drink, and the contrary." "3. The rational

MILTON'S VIEW.

Milton in his treatise on "Christian Doctrine," vol. i, pp. 250, 251, says:—

"Man is a living being, intrinsically and properly one and individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive, and rational."

soul, mind, *animus*, as the seat of feelings, affections, and emotions.
4. Concrete, living thing, animal in which is the *nehphesh*, life."

The word *nehphesh* occurs 745 times in the Old Testament, and is translated 43 different ways, as follows :—

Soul 473 times ; life and lives 120 ; person 30 ; mind 16 ; heart 15 ; body and dead body 13 ; creature 9 ; himself 8 ; yourselves 5 ; pleasure 4 ; desire 4 ; themselves 3 ; thee 3 ; herself 2 ; ghost 2 ; man 2 ; any 2 ; jeopardy of life 2 ; he 2 ; me 2 ; beast 2 ; and one each as follows : would we have it, him, own, hearty, tablets, fish, greedy, one, mortality, life in jeopardy, whither she will, discontented, thyself, will, she, they, deadly, myself, breath, dead, slay.

THE GREEK WORD FOR SOUL IN THE NEW TESTAMENT.

The Greek word *psukee* is defined by Greenfield as follows :—

"Breath ; life ; *i. e.*, the animal soul, principle of life ; Luke 12 : 19, 20 ; Acts 20 : 10 ; life ; *i. e.*, the state of being alive, existence (spoken of natural life) ; Matt. 2 : 20 ; 6 : 25 ; and by implication, of life extending beyond the grave ; Matt. 10 : 39 ; John 12 : 25 ; by metonymy, that which has life, a living creature, living being ; 1 Cor. 15 : 45 ; spoken of a man, person, individual ; Acts 2 : 41."

The word *psukee* occurs 105 times in the New Testament, and is translated six different ways, as follows :—

Soul 58 times ; life 40 ; mind 3 ; heart twice ; us and you, once each.

HEBREW WORD FOR SPIRIT IN THE OLD TESTAMENT.

The Hebrew word *roo-agh* is defined by Gesenius as follows :—

"1. *Breath*, a breathing, blowing ; *i. e.*, (a) *breath* of the nostrils, a snuffing, snorting ; (b) *breath* of the mouth. Often of the

vital breath, breath of life; . . . (c) *breath* of air, air in motion. 2. The same as *anima*; *i. e.*, the vital spirit, breath of life. 3. The rational *soul*, *mind*, *spirit*; (a) as the seat of the affections; (b) in reference to the disposition, the mode of *feeling* and *acting*; (c) of *will*, *counsel*, *purpose*; (d) more rarely of the *understanding*. 4. The *Spirit* of God."

The word *roo-agh* occurs 442 times in the Old Testament, and is translated 16 different ways, as follows:—

Spirit 232 times; wind 97; breath 28; smell 8; mind 6; blast 4.

THE GREEK WORD FOR SPIRIT IN THE NEW TESTAMENT.

Robinson, in his Greek Lexicon, defines *pneuma* as follows:—

"1. A breathing, breath, breath of air, air in motion. 2. The spirit of man; *i. e.*, the vital spirit, life, soul, the *principle of life* residing in the breath breathed into men *from* God, and again *returning* to God."

The word *pneuma* occurs 385 times in the New Testament, and is translated four different ways, as follows:—

Spirit 288 times; ghost 92; wind once; life once.

THE HEBREW WORD N'SHAH-MAH.

Gesenius defines *n'shah-mah* as follows:—

"1. *Breath*, *spirit*, spoken of the breath of God, *i. e.*, (a) the *wind*; (b) the *breath*, *breathing*, of His anger; (c) the *Spirit* of God, imparting life and wisdom. 2. *Breath*, *life*, of man and beasts; Gen. 2:7: 'and breathed into his nostrils' . . . 3. The *mind*, the *intellect*. 4. Concrete, *living thing*, *animal*."

The word *n'shah-mah* occurs 24 times in the Old Testament, and is translated five different ways, as follows:—

Breath 17 times; blast 3; spirit twice; soul once; inspiration once.

We now have the definitions of the different words from which the terms "soul" and "spirit" are translated, as given by some of the foremost Hebrew and Greek scholars. We can in the main subscribe to their definitions, although they sometimes are tinged with the old belief of man's natural immortality. And yet they signally fail to give any satisfactory ground upon which to build the doctrine.

Again, taking the five words as they occur in the original, as previously enumerated, we find them translated *sixty-four different ways*, which is rather a confusing fact if an important argument is to be built upon these words.

Of these words Smith says: "From the facts presented, we learn that a large variety of meanings attaches to them; and that we are at liberty, wherever they occur, to give them that definition which the sense of the context requires. But when a certain meaning is attached to either of these words in one place, it is not saying that it has the *same* meaning in every *other* place."—*Here and Hereafter*, p. 65.

After considering all the many meanings of the words, we come back to the question under consideration, Is the *soul* or *spirit* immortal? If human beings are actually possessed of natural immortality, having a soul that can never die, the fact is, without doubt, one of the most important features of divine truth. If such were the truth, our God of love would not fail to proclaim it to us in such plain terms that there could be no misunderstanding in regard to it.

In our study of this subject we have found that the Hebrew and Greek words from which "soul" and "spirit" are translated occur seventeen hundred

times. In such a long array we have a right to expect definite statements that the soul is immortal, if the theory of natural immortality be true. Do we find such a statement fifty times? No! Twenty-five times? No! Ten times? No! Once? *No, not even once!* With all the force of popular theology in favor of natural immortality, and with the many hundreds of times the words relating to the nature of man are used in the Bible, *not once* do we read of the soul being immortal or the spirit never-dying. We would expect to find many plain statements of the fact if it were true. The utter absence of any such statement makes of no value any argument that might be drawn from the mere use of the words in the Scripture.

It is sometimes claimed that the immortality of God is taken for granted, and hence it is reasonable to conclude that the immortality of man is treated in a similar manner. But while the reasoning is not logical, the statement is not true as to fact, as the following texts distinctly show:—

"Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever." "Who only hath *immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting."—1 Tim. 1:17; 6:16.

Not a Separate Entity.

Milton, in writing on "The State of the Dead," says:—

"That the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture,

and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word *soul* is applied to every kind of living being. Gen. 1:30: 'Every beast of the earth wherein there is life' (Heb., a living soul). Gen. 7:22: 'All in whose nostrils was the breath of life [Heb. living soul] of all that was in the dry land, died;' yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation."

"Saint Augustine was led to confess that he could neither discover, by study nor prayer nor any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls."

Not in the Bible.

However strongly theologians inveigh against the Bible view of immortality, there are some who make surprising concessions toward this truth. Thus Bishop Tillotson, in his *Sermons*, printed in 1774, vol. ii, admits the whole question. He says: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." And Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while writing in favor of natural immortality, acknowledges, "In the Bible, we think, there is no passage which can be strictly said to declare that all human souls are immortal."

Tyndale's Argument.

William Tyndale, the reformer, translator of the Bible, and martyr, writing to Sir Thomas Moore, a Catholic, says:—

"In putting departed souls in heaven, hell, and

purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

The following comments and illustration from the pen of a prominent author are so directly to the point that we give them in full:—

"It is absolutely impossible to give any definition of the word "soul," which will cover every instance of its use in the Bible. From 1 Thess. 5:23, where Paul says, 'I pray God your whole spirit and soul and body be preserved blameless,' we know that human beings are composed of body, soul, and spirit; yet sometimes one part is put by a figure of speech for the whole or a part. Thus, in Gen. 12:5 'soul' is used for the whole person. But to find the primary use, from which all other meanings are but deviations, we must look to the beginning,—to the making of man.

"Gen. 2:7 presents the making of man, and gives his three constituent parts. God made man of the dust of the ground, and breathed into his nostrils the breath of life, and man BECAME a living soul. From this it is plain that the dust (forming the body) and the breath (the spirit of life) both existed before they were united in man; but the soul was not. It was formed by the union of the dust and the breath.

"No one can imagine that either the dust or the breath had any consciousness in their original state, any more than the soil and the air have now; but

the *combination of the two* made an entirely new thing, and resulted in consciousness. No portion of dust or of breath has anything in itself to distinguish it from any other portion of dust or air ; but when the two are combined, as God alone can combine them, so that the very dust is animated, we have individuality,—no two persons in the universe being exactly alike, because there are innumerable combinations, all distinct, according to the infinite wisdom of God.

“With Gen. 2:7 we must connect Eccl. 12:7, which describes the unmaking of man. The dust returns to the earth ‘as it was,’ and is not distinguishable from any other dust; the spirit (the breath, compare Gen. 2:7; Job 27:3, 4; 32:8; 33:4) returns to God, who gave it, and is in no respect different from any other air; in fact, even in life the same breath is used by many different people, as is well known; but when God gathers to Himself His spirit and breath (see Job 34:14, 15), and the combination of the dust and the spirit no longer exists, where is the soul?—It simply is not.

“This matter of the spirit, body, and soul may be almost perfectly represented by an illustration that will appeal to you as a musician. Here is an organ and a master musician. For simplicity’s sake we will consider only a single pipe. When the organist breathes (artificially of course) into the pipe, and by the action of his hands makes it alive, *sound* is produced. Now let the musician take his hands from the instrument: the air no longer acts upon it, yet both pipe and air have the same existence as before; but where is the sound that was made by their previous combination? *It is not.* It never was a distinct en-

tity,—it had no independent existence ; it was brought into being by a *certain combination*, and when that combination is broken it is no more.

"This you will see is an excellent illustration, conforming closely to Gen. 2:7 and Eccl. 12:7. From this it is evident that to speak of the soul as either mortal or immortal is an anomaly. It is neither mortal nor immortal, and it does not sleep in death ; it simply *is not*. But although it is not, IT CONTINUES IN THE MIND OF GOD, just as the harmonious sound does in the mind of the musician long after the vibration has ceased ; and it can be reproduced at any time.

"The musician had the harmony in mind before it ever had expression ; he knew what tones he would produce before he sat down to the instrument. So God had all our different personalities distinct in His mind *before* we had any existence (compare Ps. 139:15, 16 ; Jer. 1:5) ; and *after* the union is dissolved He still keeps all the different souls in His mind (Job 12:10), even as the musician will carry whole oratorios in his mind both before and after they are written or played, able to reproduce them again at will.

"Carry the figure farther : the true musician thinks in harmony ; a discord is a thing foreign to his mind. So God's thought, uninterfered with, produces perfect souls from the combination of spirit and dust ; the imperfect soul—discord—results when human beings do not act in harmony with God's thought

"Apply this to the explanation of Matt. 10:28. Men cannot destroy God's thought. Though they cut off the spirit of life, and burn the body to ashes, God's mind retains His original thought, and He is

able to reproduce* the individual at any time He chooses. Man can not destroy the soul of man, but God can and will destroy the soul that sinneth (Eze. 18:4), because His mind can not perpetuate discord. For a time He patiently endures the discord which others make; but at last, when endurance can no longer avail anything, He forever withdraws His breath from those who are determined to be out of harmony with Him; and since He can not be out of harmony with Himself, and will not reproduce the discordant souls, they will 'be as though they had not been.' See Obadiah 16."

* From Ps. 139:16, we see how God will reproduce each individual in the resurrection with perfect personal identity. Here David says, "In Thy book all my members were written, . . . when as yet there was none of them." Now take an illustration: If our negative is in the gallery of an artist, a perfect picture can be made, even though we may have been dead any number of years. So the resurrection of every believer is assured, for, so to speak, our negative is above in the keeping of the great Master Artist.



Weighing a Soul. Egyptian.

SPIRITUALISM
ANCIENT and MODERN



Egyptian Enchanter.

Ancient Spiritualism



IT is claimed by the disciples of modern Spiritualism that its manifestations are to be attributed to the spirits of the dead. These manifestations are usually produced through some "medium" susceptible to the influence of the spirits.

Spiritualistic phenomena have not, however, had their origin in modern times. They date far back in the history of ancient heathen nations, with which they originated, and from which they trespassed, from time to time, upon the actual confines of the professed people of God.

From the days of Saul and the witch of Endor, to the times of our Saviour and the demoniacs of Gergesa, the methods of these spirits have been various and many-sided.

The Old Testament Scriptures contain numerous references to, and denunciations of, the manifestations of ancient Spiritualism, under the names of *familiar spirits*, *witchcraft*, *necromancy*, etc. From these scriptures the references in this chapter are selected.

To Israel, on their journey from Egypt to Canaan, the Lord gave the warning, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a *witch*, or a charmer, or a consulter with *familiar spirits*, or a *wizard*, or a *necromancer*. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:9-12.

While encamped before Sinai the Lord said to Israel, "Regard not them that have *familiar spirits*, neither seek after *wizards*, to be defiled by them: I am the Lord your God." Lev. 19:31.

Moses wrote, "A man also or woman that hath a *familiar spirit* [one who is a spirit medium], or that is a *wizard*, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Lev. 20:27.

Samuel said to King Saul, "For rebellion is as the sin of *witchcraft*, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23. The disobedience of Saul was counted as rebellion, and rebellion was a heinous sin. It was compared to witchcraft, one of the worst of crimes in the sight of God.

Of Manasseh, king of Judah, it is written, "And he made his son pass through the fire, and observed



"And he made his son pass through the fire."

times, and used enchantments, and dealt with *familiar spirits* and *wizards*: he wrought much wickedness in the sight of the Lord, to provoke Him to anger." 2 Kings 21:6.

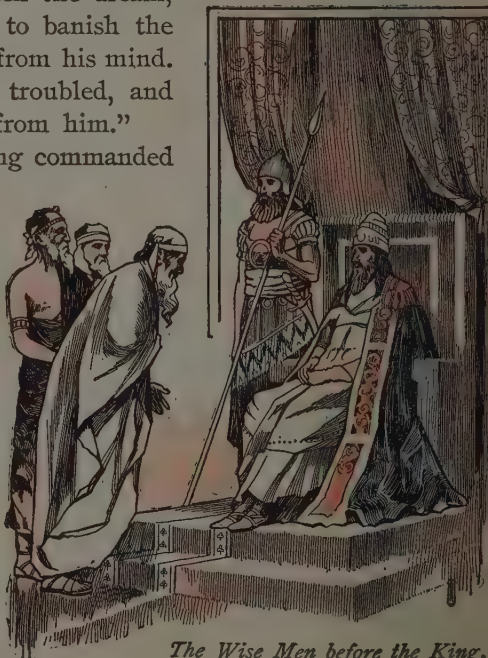
As the ancient people of earth forgot God, and in consequence lost communication with heaven, they invented false systems of worship to take the place of the true service of the living God. Hence came the worship of fire, the sun, "all the host of heaven," and a numerous retinue of lesser deities. Their gods were often the spirits of great men who had lived on the earth.

Heathenism, idolatry, and ignorance always breed superstition. Not having faith in the only true God to sustain them, the heathen nations turned toward any form of worship which contained the elements of the supernatural. Hence they became an easy prey to evil men and women who dealt in soothsaying, magic, astrology, *necromancy*, *witchcraft*, *spirit incantations*, etc. These were the abominations of the heathen against which God warned His people Israel.

At one time Nebuchadnezzar, king of Babylon, had a dream which troubled him exceedingly. As a superstitious heathen, he attached great importance to signs and dreams. And in this instance, although the king had forgotten the dream, he was not able to banish the impression of it from his mind. "His spirit was troubled, and his sleep brake from him."

"Then the king commanded to call the magicians, and the astrologers, and the *sorcerers*, and the *Chaldeans*, for to show the king his dreams. So they came and stood before the king." Dan. 2:2.

But these men were help-



The Wise Men before the King.

less. Evil spirits do not know our thoughts, and can not enter into the secrets of a midnight dream. Hence they could not aid their servants, the *sorcerers* and *Chaldeans*, in their time of peril.

It was not until Daniel, the prophet of God, was called that the dream and its interpretation were revealed to the king. This was, in the providence of God, a lesson demonstrating the utter worthlessness of the source of information upon which the king had heretofore relied. It taught the power of the true God, and the reliance that can be placed upon communications from the realm of light.

At an earlier date King Pharaoh of Egypt, when



Daniel Interpreting the Dream of King Nebuchadnezzar.

confronted with the miracles performed at the hands of Moses and Aaron, withstood them with the *magic*

FAMILIAR SPIRITS.

Andrews writes on this subject, as follows:—

“But who are these *familiar spirits*? To this question two answers have been returned:—

“1. They are the spirits of our dead friends.

“2. They are the fallen angels who imitate or counterfeit them.

“One of these answers must be true; both of them cannot be; which, therefore, shall we accept as the truth?

“If we could believe the familiar spirits themselves, the first answer must be true; for they profess to be the spirits of the dead, and they claim to bring up any of the dead who are called for. But there are some reasons for distrusting their testimony.

“1. In the case which the Bible gives at length, as a specimen of their works, the *familiar spirit* which consorted with the witch of Endor professed to bring up the dead at pleasure, and to enable them to speak; yet we have found this to be a false pretense; for the familiar spirit did all the speaking and dead Samuel had nothing to say.

“2. The Bible warns us against them all as wicked and deceitful. Deut. 18. Their testimony as to their own personal-

of evil men who appeared to duplicate the first three miracles of the servants of God. See Ex.

7: 11, 12, 22; 8: 7.

God had set the bounds on these evil men. “Hitherto shalt thou come, but no farther.” After the third effort their power to counterwork the miraculous evidences sent of God, failed. They recognized a power greater than that which possessed them, and cried out to the king, “This is the finger of God.” The work of evil spirits had again been defeated by the invisible power of heaven.

The readiness of these heathen kings to call upon the charlatans of their court in case of perplexity, is again illustrated in the account of Belshazzar of Babylon. At the height of the great impious feast of his closing dynasty there came the terrifying scene of the “handwriting on the wall.” None present could read the writing or explain its import. The king therefore sent for his court “astrologers, Chaldeans, and soothsayers.”

As with the dream of his grandfather, Nebuchadnezzar, no explanation could be given until Daniel, the servant of the only true God, was called in. See Dan. 5.

The foregoing incidents show that spirit communion constituted a large part of the stock in trade of the wise men in the courts of Pharaoh, Nebuchadnezzar, and Belshazzar. These men claimed supernatural powers through the influence of spirits. Even the Chaldeans, who were the educated men of the court of Babylon, relied upon their supposed communion with the spirits of the dead for much of their mysterious information. These manifestations of the far-distant past were identical with those of the Spiritualism of the present day.

The New Testament is very plain in its denunciation of all forms of Spiritualism. Its statements are worthy of our consideration, in the light of the same manifestations in the Spiritualism of to-day.

“Now the works of the flesh

ity, therefore, is entitled to no weight.

“But the doctrine that the *familiar spirits* are the spirits of the dead, in ancient times rested upon the following propositions:—

“1. That the spirits of the dead are now in a state of conscious existence.

“2. That they are now endowed with superior intelligence.

“3. That they inhabit a region within the earth itself.

“In modern times, however, the same doctrine is supported thus:—

“1. That the souls of men are immortal.

“2. That death is the gate to endless joy.

“3. That they enter upon their reward at death.

“4. That they are in death endowed with superior intelligence.

“5. That they are ministering spirits to the living, having their abode, either in heaven or upon earth, at pleasure.

“The modern doctrine is an improvement upon the theology of the days of Saul. But the Bible sweeps away this cunningly devised fable of ancient days, and with it the doctrine that dead men can hold converse with the living. Thus, that sacred volume teaches us:—

“1. That God made man of the dust of the ground, and gave him life from His own breath. Gen. 2.

"2. That He warned him that for transgression he should be deprived of life, and turned again into dust. Gen. 2:17.

"3. That all men are now under the sentence of death, and are both mortal and corruptible. Heb. 9:27; Job 4:17; Rom. 1:23.

"4. That those who seek immortality shall receive it at the resurrection, from Him who is its only source. Rom. 2:7; 1 Cor. 15:51-55; 1 Tim. 6:15, 16.

"5. That death came into the world by sin; that it is the last enemy; that Satan has had the power of it; and that death and Satan shall both be destroyed in the lake of fire. Rom. 5:12; 1 Cor. 15:26; Heb. 2:14; Rev. 20.

"6. That in death there is no remembrance of God. Ps. 6:5.

"7. That in the day of death the thoughts perish. Ps. 146:4.

"8. That the dead know not anything; and that their love, and envy, and hatred, is now perished. Eccl. 9:5, 6.

"9. That the dead do not praise God. Ps. 115:17.

"10. That sheol, or hades, the under-ground abode of the dead, is a place where there is no work, device, knowledge, nor wisdom; a place of silence, secrecy, darkness, corruption, and death. Eccl. 9:10; Job 14:10-15; 17:13-16.

"11. That the righteous are not to be with Christ till He

are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

Philip and Peter met with the deceptions of a Spiritualist medium during their ministry at Samaria: "There was a certain man, called Simon, which beforetime in the same city used *sorcery*, and *bewitched* the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had *bewitched* them with *sorceries*." Acts 8:9-11.

This "medium" was nominally converted by the preaching of Philip; but his experience in the occult led him to de-

sire to replace the power which formerly controlled him by the power of the Holy Spirit which attended the work of the apostles. Being too gross to understand its sacredness, he offered to buy from the apostles this power with money. To this proposition Peter administered the scathing rebuke, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:20, 23.

To this class do all belong who, for a moneyed consideration, profess to "cure," "heal," "restore," or perform any other miraculous work by the power of God, through prayer, by the ministration of spirits, or in any other way. And to the evil work of those who would make merchandise of religion and the things of God, the name "Simony" has been attached in recognition of this circumstance.

John the Revelator testifies, by the Spirit of God, as follows: "But the fearful, and unbeliev-

comes back after them. John 14:1-3; 1 Cor. 15:32; 1 Thess. 4.

"12. That men are neither rewarded nor punished till they have first been judged. 2 Peter 2:9; Rev. 22:12; Matt. 16:27.

"13. That the dead, both righteous and wicked, are now asleep. Dan. 12:2; Job 14:12; 1 Thess. 4:14; 1 Cor. 15:6, 18, 20.

"14. That the keys of death and hades are not in the hands of *familiar spirits*, but in those of our Lord Jesus Christ. Rev. 1:18.

"These facts are certainly sufficient to show that the *familiar spirits* do not come from the dead themselves, and that they do not, and cannot, bring up any of the dead. Who, then, are the *familiar spirits*? We need not deny their existence, nor can we without denying the Bible. Nor should we pronounce it an inexplicable mystery that our dead friends, whose very thoughts have perished, and who sleep quietly in the silent dust, are by them apparently made to speak in so wonderful a manner. There is an agency competent to do this work. That the *familiar spirits* are the fallen angels will appear from the following facts:—

"1. The Scriptures inform us that Satan, who was once an obedient servant of the God of heaven, long since raised the standard of revolt against Him John 8:44; 1 John 3:8; Eze. 28.

"2. That a large body of the

angels joined in this revolt. 2 Pet. 2:4; Jude 6; Rev. 12:7-9.

"3. That these wicked spirits are not now in torment, but they await the day of judgment, when with wicked men they shall be sent into everlasting fire. Jude 6; Matt. 25:41; Rev. 20; Matt. 8:29; James 2:19.

"4. That this vast body of fallen angels have been engaged during the whole history of our race in the most mighty efforts to involve mankind in ruin. 1 Pet. 5:8, 9; Job 2:2; Luke 22:31; Rom. 8:38, 39; Eph. 6:12.

"5. That hypocrisy, deception, and fraud have been the chief of the ways in which they have ruined mankind. 2 Cor. 11:14, 15; Gen. 3; John 8:44; Rev. 12:9; 20:3, 8.

"6. The Old Testament plainly teaches that the work of the *familiar spirits* is false, deceitful, and ruinous. The New Testament shows who they are that deceive, seduce, and ruin mankind. It is the fallen angels, with Satan at their head.

"We cannot, therefore, avoid the conclusion that the *familiar spirits* of the Old Testament are the fallen angels of the New. And hence it is that the 'seducing spirits' of Paul, and the 'unclean spirits' of John, are called devils, or spirits of devils. 1 Tim. 4:1; Rev. 16:13. We need not, therefore, think it strange that the Scriptures warn us so faithfully against seeking knowledge at their hands."

ing, and the abominable, and murderers, and whoremongers, and *sorcerers*, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. And from this second death there is no awakening forevermore.

Again he says of those who have no place in the New Jerusalem, "Without are dogs, and *sorcerers*, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. The final disposition of this class of people is given in chapter 20:9: "And fire came down from God out of heaven, and devoured them."

Regarding the foregoing texts, Andrews writes, "These scriptures are sufficient to show that dealing with *familiar spirits*, otherwise called *sorcery*, or *witchcraft*, is a sin of fearful magnitude in the sight of God. Nor can it be said that this is an Old Testament sin, of which the New Testament knows nothing. For Paul, Luke, and John, or rather the Spirit of God speaking through them, classes

this with the vilest of sins; and excludes those who are guilty of it from any part in the kingdom."

Definitions.

In all the preceding quotations the words in *italics* refer to a work similar to that of modern Spiritualism, as the following definitions will show:—

Webster defines *necromancy* as "pretended communication with the dead."

Brown says, "*Necromancers* were those who pretended to raise and consult with such persons as were dead."

Dr. Jahn says, "*Necromancers* pretended that they were able by their incantations to summon back departed spirits from their abode. They utter the communications which they pretend to receive from the dead."

Andrews says, "*Wizards* are men who deal with *familiar spirits*. Women who do the same work are called *witches*." He adds that *sorcery* is "dealing with *familiar spirits*."

The prophet Isaiah, referring to last-day conditions, says (R. V.), "When they shall say unto you, Seek unto them that have *familiar spirits*, and unto *wizards*, that chirp and that mutter :

WHY CALLED "FAMILIAR?"

"The 'familiar spirits' are so called because they associate with men, even the vicious and degraded, in the most familiar manner.

"Their character is entirely unlike that of the angels of God, in that they form intimate union with wicked men, and unite with them in the works which God forbids.

"There is nothing in their manifestations that inspires awe, veneration, or reverence.

"But when the angels have visited men, so awe-inspiring has been their appearance that even God's most favored servants have fallen upon their faces with terror, or stood trembling in their presence. And hence the style of address so often used.

"Thus, Daniel, the 'man

greatly beloved,' the angel strengthens by saying, 'Fear not, Daniel.' Dan. 10:12.

"To Zacharias, who was 'righteous before God,' he says, 'Fear not, Zacharias.' Luke 1:13.

"To Mary, who had found favor with God, 'Fear not, Mary.' Luke 1:30.

"To the holy women at the sepulcher, 'Fear not, ye.' Matt. 28:5.

"To Paul, the most eminent of Christ's servants, 'Fear not, Paul.' Acts 27:24."—*Sin of Witchcraft*, p. 6.

should not a people seek unto their God? *on behalf of the living should they seek unto the dead?*" Isa. 8:19. Isaiah's meaning is plain, that those who have "*familiar spirits*," and the "*wizards*," are those who, "on behalf of the living, . . . seek unto the dead." This is the essence of Spiritualism, both ancient and modern.

Gesenius says, "*Sorcerers* are those who profess to call up the dead."

Webster says, "A *familiar spirit* is a demon, or evil spirit, supposed to attend at call."

Smith says, "*Sorcerers* were such as pretended to hold communication with the dead. In this sense, we believe, it is always used in the Scriptures." "Modern Spiritualism is simply heathen *sorcery* revived."

Cornell, in his pamphlet entitled, "Spiritualism a Satanic Delusion," says, "Spiritualists do not deny that their mesmerizing, magnetizing, calling on the dead, etc., are what is called in the Bible, '*charming*,' '*enchantment*,' '*sorcery*,' '*witchcraft*,' '*necromancy*,' '*divination*,' '*consulting with familiar spirits*,' etc."

Spiritualism a Reality.

We must not make the mistake of denying the reality of Spiritualism, either ancient or modern.

Men and women of both ancient and modern times have been influenced by spirits, and have held actual communication with them. These communications have not come from the spirits of dead men, however, as is clearly shown by the side notes from Andrews in the earlier pages of this chapter, and by the consideration of the nature of man as discussed in other chapters of this book.

After a candid consideration of the subject of the angels of God who remained true, and those who fell and became the angels of Satan, we are forced to the conclusion that all spirit communications are from one of these sources. Hence they may be considered under the two heads, first, Communications from the realm of God; and, secondly, Communications from the realm of Satan.

Communications From the Realm of God.

God has ever held communication with His children through holy angels. Paul says they are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

Angels have appeared many times in the form of men.

Three angels appeared thus to Abraham as he sat under an oak at the door of his tent. There they talked with him and partook of his hospitality. Abraham did not know of their heavenly origin until it was revealed to him as two of them were about to depart on their mission of destruction to Sodom. See Genesis 18.

Two of these angels appeared to Lot at the close

of the day. They warned him of the impending doom of Sodom, and in the morning took Lot and his wife and their two daughters by the hand, and, almost by force, hastened them out of the city. These angels came to Sodom as men, and their true nature was not revealed until they brought deliverance to the house of Lot by smiting with blindness the wicked men who were endeavoring to break down the door. See Genesis 19.

An angel in the form of a man appeared to Gideon, and instructed him regarding the deliverance of Israel. Gideon learned that it was an angel from heaven when he disappeared at the burning of the offering. Gideon feared for his life, and exclaimed, "Alas, O Lord God! for because I have seen an angel of the Lord face to face." But the invisible God reassured him with the words, "Peace be unto thee; fear not: thou shalt not die." God had an important work for Gideon, and was preparing him for it. See Judges 6.

To Joshua the Lord Himself appeared as a warrior "with His sword drawn in His hand; and Joshua went unto Him, and said unto Him, Art thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come." Christ alone is "Captain of the host of the Lord." Joshua quickly recognized the Lord when the words were spoken, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." It was then that the Lord gave personal instruction regarding the taking of Jericho. See Joshua 5 and 6.

Angels appeared in their natural form, without disguise, to many in ancient times.

To the servant of Elisha was revealed the mountains surrounding Dothan filled with the chariots of the Lord and the angel host which had come to protect the beloved prophet. See 2 Kings 6:13-17.

King David saw the avenging angel of God standing between heaven and earth, with his sword stretched out, to destroy the people of Jerusalem because of the sin of David in numbering Israel. Seventy thousand of Israel had already been destroyed elsewhere by the pestilence. As David saw the angel of destruction, he plead with God for the people, and the plague was stayed. See 1 Chron. 21:9-30.

The angel Gabriel appeared several times to the prophet Daniel with prophecies and instruction of the greatest importance.



*Daniel
and the Angel.*

At one time, while standing beside "the great river, which is Hiddekel," a view was given him of a heavenly visitant, whom he describes as follows:—

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz : his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5, 6.

Those who were with Daniel fled in terror ; even though they could not see the angel, they felt his presence. Daniel himself fell in a swoon before him, and another angel strengthened him before he could speak, or even listen to the instruction brought to him by the angel Gabriel.

John the Revelator saw the angels of God many times in connection with the prophecies that were given to him.

God has various ways of communicating with the people of earth. He has usually spoken through prophets, Himself remaining invisible. To Israel at a time of rebellion against Moses, the Lord said, "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches ; and the similitude of the Lord shall he behold." Num. 12:6-8.

Of the inspiration of these prophets we read,

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Through this channel God has instructed man. Our Bible, which is the revelation of God's will to man, was dictated by the Spirit of God to the prophets of old. These revelations have been left on record for our benefit "upon whom the ends of the world are come." 1 Cor. 10:11. It is through this channel that the plan of salvation is revealed, and the only road to eternal life pointed out.

The methods of communication have differed with the times, the men, and the circumstances under which the revelations have been given.

To the child Samuel it was the audible voice of God in the night. See 1 Sam. 3:2-18.

To Abraham, Moses, Joshua, and Paul, the Son of God at times appeared in person and instructed them.

To Ezekiel, Zechariah, John, and others were given panoramic views of scenes which have deep significance to the people of this world. Sometimes these presentations have been explained, and again God's people have been left to apply them to events as they transpired.

To Daniel, the fate of kingdoms and the great events of history were represented by symbols, many of which were explained.

To others God speaks in His own way in times of emergency. Our Saviour promised to put words into the mouths of His servants when they should be brought before kings and rulers for conscience' sake. "Take ye no thought how or what thing ye shall

answer, or what ye shall say : for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11, 12.

And so, in His own way, God teaches us, leads us, and reveals to us the true mysteries of this life and of the great beyond. By His word He has bridged the chasm between this sinful earth and the glorious home of the blest which our Saviour has gone to prepare.

And by the loving care of the ever-watchful angels of light we are made to "lie down in green pastures," and are led "beside the still waters."

Through the ministration of angels there is wrought out in the lives of the true, the faithful, the obedient of earth, the fulfilling of the beautiful song of the heavenly musicians on the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men."

Thus God reaches man through spiritual, heavenly beings, whom He sends to earth to minister to those who are "heirs of salvation," and citizens of the kingdom of Christ on earth. Through them are given manifestations from the very home of the great Jehovah. Sinless angels are the messengers, and their messages are true and ennobling. How wonderful ! how dignified ! how perfect ! how beautiful is the whole history of this angelic ministration !

Communications From the Realm of Satan.

A little careful thought must convince us that the communications from the hosts of the evil one are as real as those which come from the angels of God. Their origin is the same, and they had long dwelt and ministered together in heaven, the home of God.

When sin entered among them, the sinning angels were driven out, and took up their abode on this earth.

Through the sin of man the dominion of the earth passed under the control of Satan and his sinful legions. From that time forward a constant warfare has waged between the two hosts,—the angels of God laboring unwearyingly to rescue man and bring the earth back to allegiance to God, while the hosts of evil are unceasing in their efforts to hold mankind in the bondage of sin, and to retain the earth in their possession.

Being of the same nature as the angels of God, the evil angels have the same power of communication with man.

To our Saviour, while a man upon earth, Satan appeared in visible form. He tempted Him in the wilderness, and bore Him bodily to the pinnacle of the temple and to the mountain top.

He can assume before men any form he chooses ; he can transform himself "into an angel of light." See 2 Cor. 11:14. His evil hosts assume the form and take on the peculiarities of those who are dead, personating them so accurately as to deceive their closest and dearest friends. They communicate openly through mediums, thus counterfeiting, though often in a low and undignified manner, the work of the Holy Spirit in its inspiration of the prophets.

But it is in their unseen, silent influence for evil that their greatest power lies. It is felt in every heart, and its fruit is borne in every life. As the angels of God influence toward a better life, so the evil angels counterwork. Through six thousand years of evil, cunning, and deceit they have become adepts in leading

mankind away from God, into sin and unrighteousness.

It will thus be seen that every medium of communication, every influence for good which God employs, is counterfeited by Satan and his evil host.

Heathenism and all forms of false worship have had their origin with Satan. He is responsible for the many forms of religion which, while they may contain much of good, have enough that is contrary to God's word to mar the religious experience of those who conform to them. Satan is pleased to foster any religion which contains much of truth, if he can mix with it enough of error to mar the character and unfit men for the kingdom of God.

A professedly religious man who holds to serious errors, can do more to lead men from the true service of God than can an avowed infidel. His profession of religion disarms suspicion, and gives him an advantage which no out-and-out worldling possesses. Every weapon that can be devised to overthrow the true worship of the living God is employed by the enemy.

Character of Satanic Spirit Manifestations.

Our Saviour declares in regard to all false teaching, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16. A simple comparison of the various spirit manifestations will emphasize every statement made in this chapter regarding their origin.

There is beauty and awful grandeur in the appearance of the messengers from the courts above. Their communications have always been with dignity, and

whether given in person or through a prophet, are usually accompanied with a reference to God as commanding what they have to declare.

They hold no communication with wicked men, and depart from God's people when they become estranged from heaven, as in the case of Saul. 1 Sam. 28:6.

In contrast with this are many of the common, degrading manifestations of *familiar spirits*, both ancient and modern.

In ancient times these *familiar spirits* communicated with wicked men and women, called *wizards*, *witches*, etc. See 1 Sam. 28:7, and other texts. Ancient Spiritualism originated among heathen nations.



"They counterfeited the work of God."

They counterfeited the work of God, as in the case of the miracles performed through Moses and Aaron before the Egyptians. See Exodus 7, 8.

Through their mediums they attempted to bring discredit upon the work of Christ when on earth. See Mark 1:23-26, etc.

Through the soothsaying damsel they attempted to bring reproach and ridicule on the work of Paul and the other apostles. See Acts 16:16-18.

They took forcible possession of men and women, cast them down, threw them into the fire, and made their lives a burden to themselves and a terror to those around them. See Matt. 17:14, 18.

They compelled those whom they possessed to blaspheme and to speak contrary to their own desires.

In their rage they took possession of beasts, as in the case of the swine of Gergesa. See Matt. 8:18-32.

In our own times the manifestations of these *familiar spirits* are often more common and degrading than in ancient days.

In the Spiritualist organ, *Spiritual Telegraph*, No. 182, Amherst declares that he has "seen mediums *rolling on the floor*, uttering *grunts like swine*; giving vent to the most *hideous yells*; and at times beating their bodies and tearing their hair like lunatics."

"They have communications, and unspeakable identifications from 'woodchucks,' the 'dog Pip,' and 'Balaam's ass.'"

From the foregoing it may be readily seen that the term, "*familiar spirits*," is well applied.



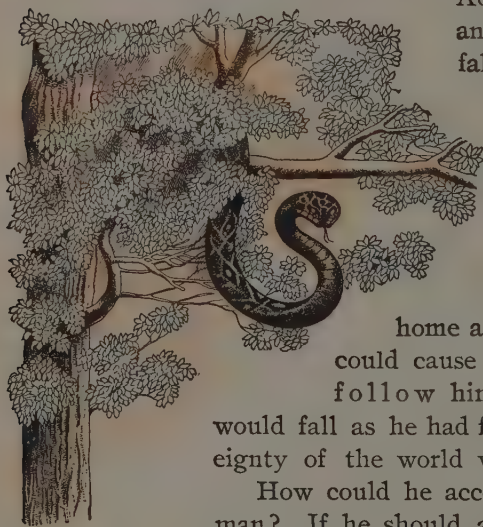
Ancient Spiritualism---Manifestations

AT THE time of our Saviour evil spirits took possession of men, controlled their actions, and compelled them to speak as they should dictate. There are authentic records of men and women who, under the guise of modern Spiritualism, are as completely controlled by the spirits of Satan as were the demoniacs in the days of the apostles.

An examination of the phenomena of ancient Spiritualism can hardly fail to demonstrate to thinking minds the satanic nature of its origin. The records of ancient dealings with *familiar spirits* by the *necromancers*, *wizards*, and *witches*, show these manifestations to be identical with the Spiritualism of to-day. A few examples will be given to illustrate this similarity and identity.

The First Spiritualist Medium.

The first spiritual medium of which we have any account was the serpent in the garden of Eden. Lucifer had rebelled, had fallen, and had determined to lead Adam and Eve into sin and so complete their fall.



The dominion of the earth had been given to man at creation. Satan desired the possession of this earth as his

home and kingdom. If he could cause our first parents to follow him in rebellion, they would fall as he had fallen, and the sovereignty of the world would come to him.

How could he accomplish the ruin of man? If he should approach Adam and Eve in his true character, he could never succeed, for they had been warned of his design. Hence he chose as a medium of communication, the serpent, at that time one of the most intelligent of the animal creation. The record states that "the serpent was more subtile than any beast of the field which the Lord God had made." Gen. 3:1.

And through this serpent Satan introduced the doctrine of natural immortality, which is the foundation upon which the superstructure of Spiritualism is reared. For if the soul is immortal, and goes to its reward at

death, it is but a step to believe that this immortal soul can come back to earth and communicate with its former friends. And that is Spiritualism pure and simple.

The Lord had said that if man ate of the forbidden fruit he should surely die. See Gen. 2:17. Through the medium of the serpent Satan affirmed to Eve that the Lord had not told the truth. He said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

Evil was the very thing man had no business to know. Satan introduced it through the channel of Spiritualism. It was a lie he told then, and that lie he has kept alive by continuous repetition. Its acceptance brought sin, disgrace, and suffering to our first parents, and the result has been the same with all their descendants who have given ear to the same falsehood.

This deplorable episode in the lives of Adam and Eve was the first manifestation of what is now known as modern Spiritualism.

Saul and the Witch of Endor.

The account of this seance is found in 1 Sam. 28:3-20. In substance it is as follows:—

The prophet Samuel was dead and buried in Ramah. The hosts of the Philistines had come up against Israel, and pitched at Shunem. King Saul called out the armies of Israel, and camped at Gilboa.

When Saul saw the immense host of his enemies, he was afraid. So, as in other days, he called upon the Lord for instruction and help. But Saul had not served the Lord for many years, and "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

When Saul saw that the Lord would not undertake his cause, he said to his servants, "Seek me a woman

WAS IT SAMUEL?

"Several questions concerning this interview may well be asked:—

"1. Samuel was buried in distant Ramah. See verse 3. How could he come out of the ground in Endor?

"2. Can it be believed that he was raised by God to talk with Saul upon the devil's own ground?

"3. Would such a man as Samuel, who held witchcraft as a heinous sin, 1 Sam. 15:23, before beginning his message to Saul, first hold private converse with this wicked woman in the midst of her incantations, and warn her that her visitor was Saul?

"4. And what became of this old man thus raised from the dead? Did he go through the pains of a second dissolution? He might, in such case, well complain of being disquieted, and brought up by Saul, verse 15.

"But there is one important fact that settles this question

that hath a *familiar spirit* [in other words, a Spiritualist medium, called in those days a *witch*], that I may go to her, and inquire of her."

They replied, "Behold, there is a woman that hath a *familiar spirit* at Endor."

Then Saul took two men and went by night to Endor, and when they found the woman Saul said to her, "I pray thee, divine unto me *by the familiar spirit*, and bring me him up, whom I shall name unto thee."

The woman did not know it was Saul who spoke to her. But she doubted the sincerity of her visitors, and said, "Behold, thou knowest what Saul hath done, how he hath cut off those that have *familiar spirits*, and the *wizards*, out of the land; wherefore then layest thou a snare for my life, to cause me to die?"

But Saul replied with an oath, "As the Lord liveth, there shall no punishment happen to thee for this thing."

Then the woman questioned, "Whom shall I bring up unto thee?"

Saul answered, "Bring me up Samuel."

Then the woman called upon her *familiar spirit*, and there came up an apparition representing Samuel. It is evident that as soon as the apparition appeared it informed the woman that the man who stood before her was Saul, for she cried out:—

"Why hast thou deceived me? for thou art Saul."

But Saul answered, "Be not afraid: for what sawest thou?"

She replied (R. V.), "I see a god coming up out of the earth."

Then the king asked, "What form is he of?"

And she said, "An old man cometh up; and he is covered with a mantle."

The text adds, "And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

Then the apparition spoke, and said, "Why hast thou disquieted me, to bring me up?"

of Samuel's resurrection. Had Samuel been present in his own flesh and bones, and not as a matter of enchantment or sorcery, Saul would have seen him as well as the woman. That Saul could not see him is convincing proof that Samuel was not raised from the dead. He must have been raised—if raised at all—by God or by Satan. But the devil cannot raise the dead; and it is certain that the God of heaven would not raise His servant in answer to satanic incantations.

"We are therefore brought to the conclusion that Samuel was not present, either as an immortal spirit from the third heaven, or as resurrected from the dead. And therefore the conclusion is inevitable that this Samuel is no other than the *familiar spirit* personating the man of God.

"Saul had asked the God of heaven to speak to him by His prophets, but for his wickedness this was refused. This time he asks Satan to send him Samuel; and Satan was not slow to answer the prayer by sending such a Samuel as he could produce."—*Sin of Witchcraft*, pp. 18, 19.

And Saul answered, "I am sore distressed ; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known unto me what I shall do."

The apparition, acting the part of Samuel to perfection, reproves the king sharply for his departure from God, and informs him that the kingdom is taken from him and given to David. Then Saul is told of the outcome of the impending battle.

A SUMMING UP.

Andrews sums up the circumstances of this interview as follows :—

"Saul relates to Samuel his sore distress. And now behold the result of serving Satan, and then calling upon him for help in the day of dire extremity.

"Satan flatters men during all the time in which they can repent, telling them the path in which they are walking is the path of the righteous ; or, if it is not, it is just as good as that of the righteous, and will end at last in heaven ; or, if it be not just right, there is plenty of time for repentance, and that they may safely neglect it for many years.

"But when the last hours of their probation are expiring, he comes upon his victims with overwhelming power, telling them it is now too late, and drives them to despair by repeating the history of their sins, until, perhaps, they take their lives with their own hands.

"Such was the case with Saul.

"The Lord will also deliver Israel with thee into the hand of the Philistines : and to-morrow shalt thou and thy sons be with me : the Lord also shall deliver the host of Israel into the hand of the Philistines."

How closely this whole episode is reproduced in the Spiritualism of to-day ! The same characters are introduced and the same methods adopted. It was the working out of the problem of Satan's first lie then, and it is the ministration of the messengers of evil to-day.

It may be well to analyze some of the steps of this famous seance in the days of Saul, king

of Israel, to see the comparison clearly.

The agencies which the king employed were the woman and her *familiar spirit*. Saul said to the woman, "Divine unto me by the *familiar spirit*," and "bring me up Samuel."

As the wicked woman calls upon her *familiar spirit*, he must actually bring Samuel from the grave, or, if he cannot do this, he must personate him so accurately that Saul shall really believe that it is Samuel.

If Samuel was there in person, he came because the *familiar spirit* had the power to bring him up, or because the Lord saw fit to resurrect the holy prophet and send him to converse with Saul. Both these positions are absurd; for:—

First, a *familiar spirit* does not have power to raise the dead.

Secondly, God had commanded that all who dealt with *familiar spirits* should be put to death. Then how impossible the supposition that He would bring Samuel at the call of a *witch*; and at the behest of a *familiar spirit*.

Thirdly, Saul had sinned so grievously that the Lord would not hold communion with him through

Satan led him to despise the warnings of the prophets, and to presume upon the mercy of God, till the very hour of his extremity was upon him, and then, by rehearsing his sins, and provoking him with David's certain triumph over him, and extinguishing every hope, both of this world and the next, he drives him to utter despair, and immediate suicide. He tells him,

"1. The Lord is departed from thee, and is become thine enemy; *i. e.*, there is absolutely no hope in your case.

"2. The Lord hath rent the kingdom out of thy hands, and given it to thy neighbor, even to David. This was a keen thrust to such a man as Saul.

"3. Your ruin was made sure by your sins in the memorable expedition against Amalek.

"4. Your army shall suffer a terrible defeat on the coming battle, and yourself and sons shall be slain."

any of His appointed methods. Then how can it be supposed that He would send Samuel, or permit him to come, at the call of a *witch* whom He had sentenced to death, or a *familiar spirit* which He abhorred?

Fourthly, Saul did not see Samuel, for he asked the woman, "What seest thou?" She replied (R. V.), "I see a god coming up out of the earth." Again he asked, "What form is he of?" She answered, "An old man cometh up; and he is covered with a mantle." In his credulity, with this meager description, the record says that Saul "perceived that it was Samuel." But if Samuel was actually present, how could it be that he was seen by the woman and not by Saul?

Fifthly, Samuel, if actually present, must have appeared as an immortal spirit from glory, or have been raised from the grave, and so have been present in bodily form. But the text says that he "ascended out of the earth," therefore he could not have come from the realm of heaven. Again, he could not have been resurrected bodily, for *witches* and *familiar spirits* combined, have no power over the sacred dust of the servants of God. To Jesus Christ alone has been delegated the power to raise the dead. John 5:25, 28, 29.

Sixthly, the conclusion seems evident, that at the call of the woman, the *familiar spirit*, a messenger from the realm of Satan, personated Samuel at this interview. It was this spirit who talked with Saul, and not Samuel. His sleep in the grave at Ramah was not broken.

But how perfect was the deception! The personating spirit begins by calling to the mind of Saul

the sins of his past life. His reproofs are clear and truthful. They are just what the wicked king would expect from the prophet of God. It was this feature that fastened the deception upon the mind of Saul, and prepared him to accept, unquestioned, the forecast of the awful doom awaiting him in the battle with the Philistine host.

But it is well to note that the scathing rebuke administered by the supposed prophet was but a repetition of denunciations as given by Samuel while in the flesh. With all this past Satan was familiar, and it was easy for him at this time to repeat these rebukes to the discouraged and broken-hearted king. Even the last thrust regarding his falling dynasty was but a quotation from the former words of Samuel. The prophet had, more than once, told Saul that his line should cease with himself, and that David should succeed to the throne of Israel.

Then the *familiar spirit* leads out in predictions regarding the future. A battle would be fought on the morrow. Israel would be smitten before their enemies, and Saul and his sons would be slain.

Saul returned to Gilboa carrying the conviction that his doom was sealed. He joined battle with the Philistines, as foretold by the evil spirit of Endor. The army of Israel was defeated, and the king's sons were slain before him. So far the predictions of the *familiar spirit* proved true. But here comes a break in the forecast. Saul was not slain in battle, but only wounded. With hope gone, believing himself predestined to immediate death, he fell upon his own sword and died a suicide.

In the main the predictions of the spirit of Endor were fulfilled to the letter. Why should we not believe, therefore, that they were from God? God alone knows the future, but Satan can only reason upon it and shrewdly guess at it. Where, then, lies the truth?

In the impending battle Satan understood the overwhelming strength of the Philistine army, and the



“He fell upon his own sword and died a suicide.”

weakness of the army of Israel. This disparity he knew could not decide the coming battle if God had been with Israel. But Israel had forsaken God, and because of their sins God had turned from them. Hence Israel had not the bulwark of His protection as in their former wars. Satan therefore ruled in both armies, and arranged the defeat of Israel. His hosts of evil were mobilized upon that field of battle, and practically controlled the fortunes of the day.

Knowing all these things, how easy it was for Satan, when summoned before Saul by the witch of

Endor, to forecast the outcome of the impending battle, and then to personally superintend it, and see that his predictions were fulfilled. The Spiritualism of to-day owes what of success it has attained to just such shrewd manipulation by the prince of evil.

Ancient and Modern Manifestations Compared.

Regarding the startling manifestations of ancient Spiritualism, Iamblichus writes, "The inspiration is indicated by the motions of the whole body, and of certain parts of it, . . . the body likewise is seen to be *elevated*, or increased in bulk, or to be *borne along sublimely in the air*."

Its parallel in modern Spiritualism is found in the account of a seance held in the house of Dr. Gray, New York City. "Mr. Henry Gordon, a medium, was *taken up bodily*, and conveyed about the room, without any visible power to support him. . . . He would *float about the room in the air* for several minutes."—*Three-fold Test*, p. 64.

Of the speaking mediums of ancient times Iamblichus writes, "He [the spirit] sometimes makes some *stupid man to speak wisely*," etc.

Modern trance speakers of only ordinary ability are made to discourse eloquently when under the influence of the spirit. Those unversed in music are made to play difficult selections from Mozart, Beethoven, etc. And why not? Satan is "wiser than Daniel," and before his fall was a famous musician. In all these manifestations the medium is but the instrument, and Satan the real actor.

Ancient mediums divined for money. "At Corinth, a certain Chaldean stranger is just now disturbing the whole city with his *wonderful replies* to questions asked him, and is disclosing the secrets of the Fates to the people *for payment*."—*Apuleius, Met., lib. 2.*

For a parallel that is ever thrust before our notice, look over the newspapers and read the lists of clairvoyants who advertise to do the same thing.

As to the appearance of spirit mediums among the heathen Egyptians, Assyrians, and Chaldeans, a Platonic philosopher and disciple of Porphyry, of the third century, writes, "Some are agitated throughout the whole body; others in some of their members: others, again, are entirely quiet. Sometimes there are pleasing harmonies, dances, and according voices, and sometimes the reverse. Again the body either appears taller, or larger, or is borne aloft through the air, or is affected by the opposite of these. . . . The true cause is no other than illumination emanating from the very gods themselves, and spirits coming forth from them, and an obsession by which they hold us fully and absolutely, absorbing all our faculties even, and exterminating all human motions and operations, even to consciousness itself."

In modern Spiritualism the spirit takes, so far as possible, the most complete possession of the medium, and the manifestations are often identical with those described in the foregoing paragraph. Swedenborg gives the object that the spirits have in view as follows: "We mean to revolutionize the whole race of man. We will write what we will, and this medium has not

the power to resist what we will to be done. *Such we intend shall be the condition of all men.* Human destiny is now measurably in our hand.”—*Book of Human Nature*, p. 308.

In regard to the use of mechanical appliances in ancient times to facilitate the communion with spirits, Cornell writes: “They also had in those days a *spirit machine* (as described by the foregoing authors) which had a circular plate, on which was skillfully engraved the letters of the alphabet,” the pointer, “falling at regular intervals upon single letters, composed heroic verses, conformable to the question asked,” etc.

Commenting on this description, he cites the counterpart of these appliances in modern times: “This reminds us of the modern ‘Spiritoscope’ invented by Dr. Hare, and the ‘Planchette.’

“Thus we see that modern Spiritualism is only a *revival of the wonders of ancient heathenism*, and that the demons are at their old tricks, for their own amusement, in deceiving men, and exciting them to behold, wonder, adore, and perish.”

Possessed of Demons in Ancient Times.

In the New Testament we read that at the time of our Saviour demons would sometimes take complete control of men and women. These unfortunate people would be compelled to do the bidding of the evil spirits, and even speak words contrary to their own desire.

To some of them would be imparted superhuman strength, so that men could not hold them, and chains could not bind them. The evil spirits would throw

down their victims, cast them into the fire, and force them to cut themselves with sharp stones. Sometimes they would compel them to inhabit tombs and to terrorize the neighborhood so that none dared pass by their abode. In fact, they would become the personification of devils in human flesh. No human being could control them.

But in Christ these evil spirits found their master. Many times He met them on their own ground and compelled them to relinquish their grasp upon the suffering victims. Often these conflicts would occur when Jesus was teaching in the synagogues and other places. In every instance the poor sufferer was rescued from satanic control, and raised his voice in thanksgiving and praise for his restored manhood.

So marvelous were these manifestations that the people exclaimed in hushed tones, "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out." Luke 4:36.

At the presence of Jesus the demons would acknowledge Him as their master, for it is written, "And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God." Mark 3:11.

Now when Christ sent out the apostles He delegated to them the same authority, for we read, "And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits." Mark 6:7. In Luke 9:1, we read that He "gave them power and authority over all devils."

This power was given to more than the twelve apostles, for Luke says that the *seventy* returned with wonder and rejoicing from their first missionary tour, saying, "Lord, even the devils are subject unto us through Thy name." Luke 10:17.

And that Jesus intended that this power should remain in the church is self-evident. He said, just before His ascension, "And these signs shall follow them that believe: In My name shall they cast out devils," etc. Mark 16:17. Therefore it is the declension from Christ's standard of true discipleship which has shut out this power from His church of to-day.

Only by earnest devotion and sincere service can humanity expect to be entrusted with these miraculous gifts. Notice that at one time even the disciples failed, and that, too, in a case of dire distress. A father in Israel came to them, presenting the pitiful case of his son. The devil possessing him vexed him sore. Sometimes it cast him into the fire, and sometimes into the water. His life was in constant jeopardy.

Relating the circumstances to Jesus, the father said, "And I brought him to Thy disciples, and they could not cure him." Matt. 17:14-21. It was the sin of unbelief in the disciples that caused their failure. Earnest consecration, constant prayer, and nearness to God, could alone prevail over the powers of darkness. Jesus told the sorrowful disciples that "this kind goeth not out but by prayer and fasting." This evidences that unbelief is, in our day, keeping these gifts away from the church.

Possessed of Demons in Modern Times.

In previous pages have been given accounts of those possessed by demons in ancient times. In the Spiritualism of to-day are many instances where evil spirits have taken complete possession of individuals, as in the times of our Saviour.

The following statements are from the writings of Spiritualists themselves. From such a source their words have added force. It is certainly a fearful thing to place one's self under the control of such unreliable, irresponsible, cruel, and vicious spirits of evil.

A. J. Davis, a prominent Spiritualist medium and author, attempts to describe a certain class of mischievous spirits, called *diakka*. He says of them that they are "never resting, never satisfied with life, often amusing themselves with jugglery and tricky witticisms, invariably victimizing others; secretly tormenting mediums, causing them to exaggerate in speech, and to falsify in acts; unlocking and unbolting the street doors of your memory; pointing your feet into wrong paths, *and far more.*"—*The Diakka, and Their Earthly Victims*, p. 13.

Speaking of these irresponsible spirits, their baleful influence, and vicious control of their victims, Dr. Randolph writes:—

"Those ill-meaning ones who live just beyond the threshold, often obtain their ends by subtly infusing a semi-sense of volitionary power into the minds of their intended victims, so that at last they come to believe themselves to be self-acting, when in fact they are the merest shuttlecocks, bandied about between the battle-dores of knavish devils on one side, and devilish knaves on the other, and between the two *the poor fallen wretches*

are nearly heart-reft and destroyed."—*Dealings with the Dead*, pp. 108, 109.

One writer asserts that these *diakka*, or mischievous spirits, are irresponsible, and, knowing themselves to be immune from punishment, they indulge without fear their power to work mischief and evil upon their human victims. Of course we cannot accept this theory of grading evil spirits, but it is evidently the best excuse that the advocates of Spiritualism can give for much of the evil work performed by them.

Of the demoralizing effect upon mediums, Prof. Brittan writes:—

"We may further add in this connection that the trance mediums for spirit intercourse are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."—*Telegraphic Answers to Mahan*, p. 10.

Sometimes the spirits possess and torment their victims in ways which call to mind the possession of the demoniacs of Gergesa. Dr. Gridly describes the sufferings of a medium sixty years of age, as follows:—

"They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and

DANGERS OF MEDIUMSHIP

Upon this subject Smith writes:—

"A few testimonies will show that when one gives himself or herself up to the control of the spirits, such ones take a most perilous position. The spirits insist on their victims, becoming passive, ceasing to resist, and yielding their whole wills to them. Some of their persuasive words are these: 'Come in confidence to us;' 'Let our teachings deeply impress you;' 'You must not doubt what we say;' 'Learn of us;' 'Obey our directions and you will be benefited;' 'Seek to obtain knowledge of us;' 'Have faith in us;' 'Fear not to obey;' 'Obey us and you will be greatly blessed;' etc., etc.

"Mesmerists operate in the same way. They gain control of their subjects in the

same way that the spirits mesmerize their mediums, and when under their control, the spirits cause them to see whatever they bring before them, and hear according to their wills, and do as they bid. And the things they suppose they see and hear, and what they are to do, are only such things as exist in the mind of the mesmerizing power. The subject is completely at the mercy of the invisible agency; and to put one's self there is a most heaven-daring and hazardous act."—*Modern Spiritualism*, p. III.

heavy and oft-repeated blows; they declared they would skin him alive; that he must go to New York and be dissected by inches, all of which he fully believed. They declared that they would bore holes into his brain, when he instantly felt the action suited to the word, as though a dozen augers were being turned at once into his very skull; this done, they would fill his brain with bugs and worms to eat it out, when their gnawing would instantly commence. . . . These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortals can conceive; they would declare that they were Christ in one breath, and devils in the next; they would tie him hand to foot for a long time together in a most excruciating posture; declare they would wring his neck off because he doubted or refused obedience."—*Astounding Facts from the Spirit World*, pp 253, 254.

night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible. They swore by everything sacred and profane, that they would knock his brains out, always accompanying their threats with blows on the forehead or temples, like that of a mallet in the hands of a powerful man, with this difference, however,—the latter would have made him unconscious, while in full consciousness he now endured the indescribable agony of those

The same author, in describing the experience of another medium, says:—

“We have seen the medium evidently possessed by Irishmen and Dutchmen of the lowest grade—heard him repeat Joshua’s drunken prayers [Joshua was a strong but brutish man he had known in life], exactly like the original,—imitate his drunkenness in word and deed—try to repeat, or rather act over his most brutish deeds (from which, for decency’s sake, he was instantly restrained by extraordinary exertion and severe rebuke)—snap and grate his teeth most furiously, strike and swear, while his eyes flashed like the fires of an orthodox perdition. We have heard him hiss, and seen him writhe his body like the serpent when crawling, and dart out his tongue, and play it exactly like that reptile. These exhibitions were intermingled with the most wrangling and horrible convulsions.”

It would seem that such descriptions as these would be sufficient “to strike terror to any heart at the thought of being a medium.” But there is another phase of mediumship that is well worth considering. It is the claim that “disembodied spirits (spirits of the dead), just over the threshold, will retain the characteristics they bore in life, such as a disposition to sensuality and licentiousness, love of rum, tobacco, and other vices, and that they can, *by causing the medium to plunge excessively into these things*, thereby still gratify their propensities to indulge in them.” The following extract from an account of a spirit debauch, as given by Hudson Tuttle, a popular Spiritualist author, is to the point:—

“Tim, did you hear what an infernal scrape I got

into last night? No, you didn't? Well, I went to our friend Fred's; he didn't want to drink when I found him; his dimes looked so extremely large. Well, I *destroyed that feeling*, and made him think he was dry. He drank, and drank, more than I wanted him to, until I was so drunk I could not break my connection with him, or control his mind. He undertook to go home, fell into the snow, and came near freezing to death. I suffered awfully, ten times as much as when I died."—*Life in Two Spheres*, p. 37.

Upon this recital Smith comments:—

"In these cases the whole evil of the indulgences of course falls upon the mediums; and who would wish to assume personal relation with such a world, and be forced to bear in their own bodies the evils of the unhallowed indulgences of unseen spirits, against their will?"—*Modern Spiritualism*, p. 117.

The following pointed statement is from the pen of Dr. B. P. Randolph, from his book, "Dealings with the Dead." He was eight years a medium, when he renounced Spiritualism and exposed its evils. Later he returned to it, unable to permanently break from its spell. He says:—

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth; the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming its new gospel. I now regret that so much

excellent breath was wasted, and that my health of mind and body was well-nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house, than be a spiritual medium.

"As a trance speaker, I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one twentieth of the time; and before man and high heaven I most solemnly declare that I do not now believe that during the whole eight years, I was sane for thirty-six consecutive hours, in consequence of the trance and the susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who, in that guise, gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession, as well as abnormal spiritual action. Both facts exist, provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! I charge all these to this scientific Spiritualism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has

banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

The views of J. F. Whitney, editor of the New York *Pathfinder*, are in harmony with those of Dr. Randolph, as given on the two preceding pages. As a former advocate of Spiritualism, his words have great weight. He says:—

"Now, after a long and constant watchfulness, seeing for months and for years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, debase and make men little better than the brute.

"We desire to send forth our warning voice, . . . we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

In the light of the foregoing statements, a striking similarity is seen between these modern manifestations and the demoniacal possessions in heathen times and in the days of Christ and the apostles. Such possession is certainly not to be desired, and can be contemplated only with disgust and abhorrence.

The Two Spiritual Forces.

This chapter cannot be better closed than by comparing the two forces operating upon the lives and character of humanity.

Of those who yield themselves to the possession of Satan, enough has been said. The results are only such as might be expected. The Bible brands Satan as a liar and a murderer. Of those who yield themselves to his vicious control the Saviour said :—

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.” John 8:44.

When such an evil being takes possession of a man, he will do the works of Satan who possesses and controls him. Then the condition of the victim is, Satan in you the certainty of perdition. He is the author of all evil, the cruel power behind all evil, drawing the one possessed downward to the very depths of darkness which he himself has already reached.

Of the poor victims who have yielded themselves to Satan's control, Paul expresses the hope that “they may recover themselves out of the snare of the devil, *who are taken captive by him at his will.*” 2 Tim. 2:26. How well the conditions expressed in this verse apply in the cases mentioned and the circumstances connected with them! The power of God alone can break the chains that bind them.

On the other hand, Christ came to save the world

and rescue humanity from the grasp of Satan. Of the natural, unconverted condition of those whom He came to save, Paul writes :—

“At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Eph. 2 : 12.

Christ desires to come into the lives of all such, for the purpose of bringing hope, faith, and consolation. He says :—

“Behold, I stand at the door, and knock : if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Rev. 3 : 20.

“If a man love Me, he will keep My words : and My Father will love him, and We will come unto him, and make Our abode with him.” John 14 : 23.

Paul, speaking of the mystery of the connection of Christ with humanity, writes :—

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is *Christ in you, the hope of glory.*” Col. 1 : 27.

Of the object of this union, Paul tells the church at Ephesus that Christ desires to come in to the sinner, and “to make in Himself of twain one new man, so making peace.” Of the result he adds, “But now, in Christ Jesus, ye who sometime [at one time] were far off are made nigh by the blood of Christ.” Eph. 2 : 15, 13.

What an infinite difference in these two powers of possession ! Summed up in few words, it means our choice of possession by Satan the destroyer, or Christ the Restorer. Who can hesitate in making this momentous decision ?



Home of the Fox Family.



Hydesville, N. Y.

Rise of Modern Spiritualism

MODERN Spiritualism had its origin in Hydesville, near Rochester, N. Y., in 1847. But as the first public demonstrations were given in Rochester, they soon took the name of "Rochester Knockings." Later the general name of Spiritualism was applied to this and all other manifestations which were supposed to emanate from the spirits of the dead.

The facts concerning the origin of Modern Spiritualism, as gleaned from "Greatest Events of the Greatest Century," and other reliable sources, are as follows:—

In the fall of 1847, Mr. Michael Weekman, residing in a humble house in Hydesville, heard at different times distinct raps upon his door. Upon examination no individual would be seen at the door, and no cause

for the rappings could be found. Growing nervous over the matter, he abandoned the house as "haunted." It did not remain vacant long, however, as it was soon occupied by Mr. John Fox and family.



The Fox Sisters.

But the manifestations continued to be given in the house, and increased with the coming of the new tenants. By March, 1848, the rappings were of nightly occurrence, and soon furniture was moved about without hands. It was observed that the rappings were most frequent near the bed occupied by the two Fox sisters, Catherine, or Kate as she was called, and her older sister, Margaretta.

The most careful investigation failed to account for these phenomena. The mystery only grew the deeper, and the manifestations more frequent and prolonged. As they always occurred in the night, the rest of the family was greatly disturbed.

Wearied by loss of sleep for a succession of nights, on Friday, March 31, 1848, the family made arrangements which they hoped would cause the annoyance to cease, and allow them to obtain much-needed rest. The bed of the two sisters was taken into the room occupied by the parents. But hardly had they retired when the children cried out, "Here they are again." The noises then became more distinct and startling.

It was a windy night, and it was suggested that it

might be the rattling of the window sashes. Mr. Fox tried several, and each time as he would rattle them, Kate noticed that the noises seemed to reply. This gave her an idea, so turning to the place from which the rappings came, she snapped her fingers, and said, "Here, old Splitfoot, do as I do!" And the knocking sounds instantly responded.* A Spiritualist author, recounting these circumstances, says, "*That was the very commencement. Who can tell where the end will be?*"

Notice how these sounds developed intelligence. Kate next tried bringing her thumb and forefinger together silently, and each time the noises would respond. The power from which the noises came could *see*, then, as well as *hear*. "Only look, mother," said Kate. And the experiment was repeated and answering raps were heard each time she brought her thumb and finger together.

The further particulars of the occurrences are taken from a work by Robert Dale Owens, entitled, "Footfalls upon the Boundary of Another World," p. 290. These particulars were obtained

THE PROGRESS OF SPIRITUALISM.

Upon this point Smith writes:—

"It began in a way to excite the wonder and curiosity of the people, the very elements that would give wings to its progress through the land. Men suddenly found their thoughts careering through new channels.

"An unseen world seemed to make known its presence and invite investigation. As the phenomena claimed to be due to the direct agency of spirits, the movement naturally assumed the name of 'Spiritualism.' It was then hailed by multitudes as a new and living teacher come to clear up uncertainties, and to dispel doubts from the minds of men. At least an irrepressible curiosity was everywhere excited to know what the new 'ism' would teach concerning that invisible world, which it pro-

*The use of the word "Splitfoot," by the girl, shows that at that time she recognized the Satanic nature of the manifestations.

fessed to have come to open to the knowledge of mankind.

"Everywhere men sought by what means they could come into communication with the spirit realm. Into whatever place the news entered, circles were formed, and the number of converts outstripped the pen of the enroller. It gathered adherents from every walk of life—from the higher classes as well as the lower; the educated, cultured, and refined, as well as the uncultivated and ignorant; from ministers, lawyers, physicians, judges, teachers, government officials, and all the professions. But the individuals thus interested, being of too diverse and independent views to agree upon any permanent basis for organization, the data for numerical statistics are difficult to procure. Various estimates, however, of their numbers have been formed. As long ago as 1876, computations of the number of Spiritualists in the United States ranged from 3,000,000 by Hepworth Dixon, to 10,000,000 by the Roman Catholic council at Baltimore.

"Up to the present time, it is not probable that the number of Spiritualists has been much reduced by apostasies from the faith, if such it may be called; while the movement itself has been growing more prominent

from Mrs. Fox and her children.

Mr. Owens writes as follows: "This at once arrested her mother's attention. 'Count ten,' she said, addressing the noise. Ten strokes, distinctly given! 'How old is my daughter Margaret?' Twelve strokes. 'And Kate?' Nine.

" 'What can all this mean?' was Mrs. Fox's thought. Who was answering her? Was it only some mysterious echo of her own thought?

"But the next question which she put seemed to refute the idea. 'How many children have I?' she asked aloud. Seven strokes. 'Ah!' she thought, 'it can blunder sometimes.' And then aloud, 'Try again.' Still the number of raps was seven. Of a sudden a thought crossed Mrs. Fox's mind. 'Are they all alive?' she asked. Silence for an answer. 'How many are living?' Six strokes. 'How many are dead?' A single stroke. *She had lost a child.*

"Then she asked, 'Are you a man?' No answer. 'Are you a spirit?' It rapped. 'May my

neighbors hear, if I call them?' It rapped again.

"Thereupon she asked her husband to call her neighbor, a Mrs. Redfield, who came in laughing. But her cheer was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe; and when, in reply to a question about the number of her children, by rapping four, instead of three, as she expected, it reminded her of a little daughter, Mary, whom she had recently lost, the mother burst into tears."

This was not the first effort of spirits to communicate with men in a similar manner. "Mr. Mompasson, more than two hundred years ago, had already observed a similar phenomenon. Glanvil had verified it. So had Wesley and his children. . . . But in all these cases the matter rested there, and the observation was not prosecuted farther." These people had witnessed the phenomena, but it remained for a nine-year-old Yankee girl to teach it the English language and make it talk.

and becoming more widely known every year. The conclusion would, therefore, inevitably follow that its adherents must now be more numerous than ever before.

"One of the reasons why it would be quite impossible to state the number of real Spiritualists in our land to-day, is that 'many thousands,' and we think the number might in all probability be raised to millions, who are in reality Spiritualists, do not go by that name. They are in the various churches, and are counted there. Yet they believe the phenomena of Spiritualism, accept its teachings in their own minds, and quietly and constantly, as the *Christian at Work* avers, consult clairvoyants and mediums, in quest of knowledge.

"The grosser features of the teachings of Spiritualism which were painfully prominent in its earlier stages, which there is no reason to believe are discounted or abandoned either in theory or practice, are relegated to an invisible background, while in its outward aspect it now poses in the attitude of piety and the garb of religion. It even professes to adopt some of the more prominent and popular doctrines of Christianity. In this phase the average church-goer cannot see why he may not accept all that Spiritualism has to give, and still retain his denominational relationship."—*Modern Spiritualism*, pp. 27-31.

At first these various phenomena would be witnessed even when no member of the Fox family was present, but, after a time, they occurred only when one or both of the two sisters previously referred to were present. Upon the removal of the family to Rochester, some months later, the phenomena ceased in the Hydesville house, and accompanied the two girls to their new home.

Very soon it came to be understood between the Fox girls and the spirits that one rap meant yes ; silence meant no ; while five raps was a call for the alphabet, which was used either by naming the letters and writing down each one indicated by a rap, or else in printed form, the finger or pencil being slowly passed up or down the column, raps indicating the letters to be used. In this way communications were received upon various subjects.

Interest in these manifestations rapidly increased until, on November 14, 1849, by direction of the spirits, a public lecture was given in Corinthian Hall, Rochester. The Fox sisters were, of course, present at this meeting as mediums, as they were even then called. Manifestations were had, and a committee was appointed to institute a rigid investigation of the whole phenomena, and to report at an adjourned meeting to be held in the same hall the next night.

The committee reported that they were utterly unable to discover any means by which the mysterious sounds could have been produced. This, of course, served to very greatly intensify the interest, and learned men of various professions, scientists, lawyers, doctors, ministers, judges, etc., were soon found

studying the subject and investigating the phenomena, but without arriving at any satisfactory solution of the mystery. And, leaving the Bible out of the question, no solution is possible except that offered by the spirits themselves, namely, that they are the spirits of the dead. This is the view that has been widely accepted; but, as the reader already knows, it is not sustained by the Scriptures.

"So rapid and wide-spread was the development of the phenomena," says "Great Events of the Greatest Century," "that, in the short space of two or three years, it was calculated that the number of recognized 'media' practicing in various parts of the United States, was not less than thirty thousand." Again the same historian, writing not as a champion of the system, but simply recording facts as he found them, refers to the Spiritualistic movement as one which has "extended to the remotest bounds of the known world, which has challenged the scrutiny and excited the wonder of monarchs, savants, popes, philosophers, divines, councils, and synods."

The same writer adds: "The discussion has engaged, in the press and pulpit, and on either side, the profoundest adepts in theology, science, and philosophy; and though none dispute that fraud and imposture have played their part in multitudes of instances, it is admitted that the phenomena, under reputable auspices, exhibit great, novel, and astonishing facts."

About twenty years later, in 1871, Judge Edmonds, in "Year Book of Spiritualism," makes the following statement regarding their numbers at that time:—

"Preparatory to the Ecumenical Council, the Pope

desired to learn the religious convictions of Christendom; and the Catholic hierarchy of this country took pains to obtain it through its numerous priesthood. . . . Within the last two or three months there has been, at Baltimore, a convocation of the Roman Catholic bishops and archbishops of this country. One of the most interesting subjects for their consideration was the Statistical Religious Condition of the People. Each diocese brought its information; and the result was, that while Romanism and Protestantism, combined, numbered from eight to nine millions, with some forty-five thousand preachers, *Spiritualism numbered between ten and eleven millions*, with fifty thousand mediums."

In 1895, Smith, author of "Modern Spiritualism," wrote for data upon the numerical strength of Spiritualism, to the *Philosophical Journal*, Chicago. The following reply was received:—

"Being unorganized, largely, no reliable figures can be given. Many thousands are in the churches, and are counted there. It is *claimed* that there are about five million in the United States, and over fifty million in the world."

But the decrease in numbers between 1871 and 1895 does not indicate any decrease in its real strength. In its early days it came brazenly to the front, and through its powerful manifestations gathered in its votaries by the millions. But owing to the abuses, wickedness, blasphemy, and abominable immoralities which swept the country under the guise of Spiritualism, a change of front became necessary. Sober, thinking, honest people could not tolerate the abominations and license brought in through the agency of these spirit communi-

cations. Hence the evil utterances became less blatant, and immorality and crime were relegated largely to the background. A garb of smug sanctity was put on in the place of open license, and Spiritualism walked, sanctimoniously, into the popular churches.

And why not? The doctrine of natural immortality is held by most religious denominations of the day. It requires but one more step to accept the spiritualistic doctrine of open communication with the spirits of the immortal dead. This is Spiritualism pure and simple, whether held by heathen, infidel, Catholic, or professed Christian.

It is plain to be seen, therefore, that among the membership of the churches we may look for the greatest actual numerical strength of Spiritualism. There is, also, among non-professors, a large following who do not openly accept Spiritualism, but who really believe its teachings. Upon this point the *Christian at Work* of August 17, 1876, said:—

“But we do not know how many judges, bankers, merchants, prominent men in nearly every occupation in life, there are, who make it a constant practice to visit clairvoyants, sight-seers, and so-called Spiritual mediums; yet it can scarcely be doubted that their name is legion; that not only the unreligious man, but professing Christians, men and women, are in the habit of consulting spirits from the vasty deep, for information concerning both the living and the dead. Many who pass for intelligent people, who would be shocked to have their Christianity called in question, are constantly engaged in this disreputable business.”



Manifestations of Modern Spiritualism



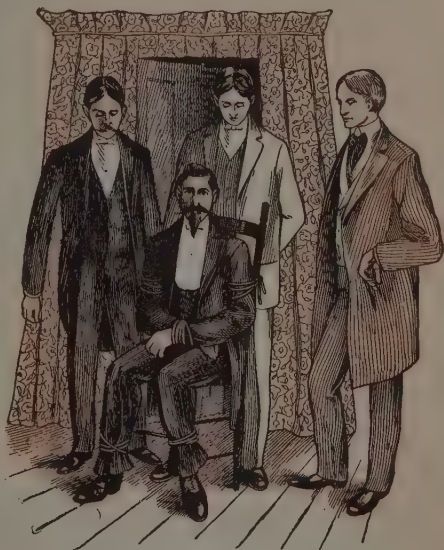
WE shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7:16.

Is Spiritualism a Humbug?

In the earlier days of Spiritualism its exhibited wonders were met with the cry of "humbug," "sleight-of-hand," etc. No one can doubt that in the beginning these elements came frequently into some of the so-called "spirit manifestations," and do even now to a less extent. And so some undertook to explain the whole system of Spiritualism upon the basis of sleight-of-hand, or trickery.

The author, at one time, attended a public exhibition where the operator undertook to demonstrate that Spiritualism was nothing but a clever fraud, and sought to prove his claim by many illustrations. For instance, he would enter a cabinet, tie himself with ropes so securely that no one could untie the knots. Then, by a quick turn, would release him-

self. He would allow himself to be tied as securely as men, even sailors, could tie him, and then, behind the screen, in the presence of witnesses, would release himself almost instantly. Cords could not hold him. Yet, later, he explained his methods to the audience, and showed how it was done.



An Attempt to Expose Spiritualism.

Among other exhibitions he gave spirit rappings, showed spirit hands and faces from his cabinet, and performed many other seeming impossibilities. In every instance the exhibition was followed by an explanation of the method by which the trick was accomplished. As a sleight-of-hand performance it was very clever. With many it had just the effect that the devil designed it should have,—convinced them that Spiritualism and its manifestations were merely a harmless deception. Then, when they should later meet manifestations which would convince them of their supernatural origin, they would fall an easy prey, failing to recognize the real nature of the phenomena.

But Spiritualism cannot be passed by as a myth.

It is a positive and an assured fact, and has come to stay. It has stood the test of more than half a century, and has a future before it. The cry of chi-

A MANIFESTATION OF POWER.

UNDER this head Smith writes:—

"Spiritualism cannot be disposed of with a sneer. A toss of the head and a cry of 'humbug,' will not suffice to meet its claims and the testimony of careful, conservative men who have studied thoroughly into the genuineness of its manifestations, and have sought for the secret of its power, and have become satisfied as to the one, and been wholly baffled as to the other.

"That there have been abundant instances of attempted fraud, deception, jugglery, and imposition, is not to be denied. But this does not by any means set aside the fact that there have been manifestations of more than human power, the evidence for which has never been impeached.

"The detection of a few sham mediums, who are trying to impose upon the credulity of the people for money, may satisfy the careless and unthinking that the whole affair is a humbug. Such will dismiss the matter from their minds, and depart, easier subjects to be

canery and fraud has practically ceased. It is now a known quantity, with definite data.

Upon the reality of Spiritualism, Thomas R. Hazard, in the Philadelphia *North American*, writes:—

"Spiritualism, whatever may be thought of it, must be recognized as a fact. It is one of the characteristic intellectual or emotional phenomena of the times, and as such, it is deserving of a more serious examination than it has yet received. There are those who say it is all humbug, and that everything outside of the ordinary course which takes place at the so-called seances is the direct result of fraudulent and deliberate imposture; in short, that every Spiritualist must be either a fool or a knave. The serious objection to this hypothesis is that the explanation is almost as difficult of belief as the occurrences which it explains."

T. J. Hudson says:—

"I will not waste time, how

ever, by attempting to prove by experiments of my own, or of others, that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proof at this time. The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him."—*Law of Psychic Phenomena*, p. 206, published by McClurg & Co., Chicago.

Spirits of Devils.

"For they are the spirits of devils, working miracles." Rev. 16:14.

That Spiritualism is a wonder-working power is demonstrated by the researches of some of the best minds of the age. It is also a fact that spirits often show an accurate and minute knowledge of the history and most private life of those with whom they are communicating. These and other manifestations show that there is a supernatural power behind them. And that

captured by the movement when some manifestation appears for which they can find no explanation. But the more thoughtful and careful observers well know that the exposure of these mountebanks does not account for the numberless manifestations of power, and the steady current of phenomena, utterly inexplicable on any human hypothesis, which have attended the movement from the beginning."—*Modern Spiritualism*, pp. 10, 11.

A WONDER-WORKING POWER.

UNDER this head Colcord writes:—

"However modern Spiritualism may be viewed, it comes to us as a wonder-working power. While it may be freely admitted that there have been much fraud, trickery, and deception connected with it, still, on the other hand, there have been many well-attested wonders performed by it, which no one has been able to reproduce by mere sleight-of-hand, or to explain upon any natural hypothesis or scientific basis.

"Among the well-known phenomena of Spiritism, aside from the usual rappings and table-tippings, may be mentioned the following:—

"Various articles have been transported from place to place

by the agency of so-called spirits only; beautiful music has been produced independently of human agency, with and without the aid of visible instruments; many well-attested cases of healing have been presented; persons have been carried through the air by the spirits in the presence of many witnesses; tables have been suspended in the air, with several persons on them; purported spirits of deceased persons have presented themselves in bodily form, and talked with audible voices."—*Spiritism*, pp. 7, 8.

SUPERNATURAL.

DR. ZOLLNER, a famous German professor, in conversation with Joseph Cook, asserts "that he has seen knots tied in the middle of cords by an invisible agency, while both ends were made securely fast so that they could not be tampered with; messages written between doubly and trebly sealed slates; coins passed through a table; straps of leather knotted under his own hand; the impression of two feet made on sooted paper pasted inside two sealed slates; and a table wholly disappear, and later fall from the top of the room to the floor where he was sitting. These wonders quite eclipse the feats of the most dexterous perfor-

they also show a superhuman intelligence cannot now be gainsaid. Where is its origin, and what is the source of its information and power?

Briefly stated, the evidences from the Scriptures are clear that these manifestations are of Satanic origin; that the angels who sinned and were cast "as profane out of the mountain of God," became evil in all their tendencies, and are endeavoring to involve all mankind in their own ruin. Through Spiritualism these evil angels obtain a distinct connection with human beings such as could be obtained through no other channel. This is the rational, Biblical solution of Spiritualism, both ancient and modern.

The evils resulting from connection with satanic spirits are given at length in other chapters in this book. The Bible evidences for our assertion as to the nature of these manifestations will be found in the chapter entitled, "Ancient Spiritualism."

Lying Spirits.

"In the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of devils*; speaking lies in hypocrisy." 1 Tim. 4:1, 2.

"When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Upon the fact that spirits are utterly unreliable, Dr. Child, the Spiritualist writer, says:—

"Nor can we doubt, I think, that there are a diverse host of badly misdirected spirits. The lower spirits seek to undo the good work of the higher, and to harass, and to annoy, and subject to suffering, medium and sitter. They will *deceive us for their amusement*. Where is the medium but what has either seen or felt this? I have both. But wise spirits, who are to us the revelators and executors of the divine will, *designedly deceive us for our good*."—*Banner of Light*, Oct. 26, 1864.

The foregoing statement certainly shows a strange division of interests. *First*, one class of spirits is pitted against the other, endeavoring to undo its work. *Secondly*, both are deceivers by their own admission. One class deceives to gratify their satanic propensity for mischief, the other class deceives us "*for our good*."

What a strange combination upon which to rely for spiritual guidance and support!

mers of sleight-of-hand or legerdemain."

EXISTING FACTS.

IN 1896, Dr. W. F. Barrett, Professor of Experimental Physics in the Royal College of Dublin, writes:—

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry, in the spirit of exact and unimpassioned scientific research, that beneath a repellant mass of imposture and delusion there remain certain inexplicable and startling facts which science can neither explain away nor deny."—*Automatic, or Spirit Writing*, p. 11.

Mediums soon become as unreliable as the spirits which control them. Joel Tiffany says:—

“The point to which I wish to call your attention is the almost universal fact that mediums devoted to external manifestations, while under the influence of this presiding spirit, are *under an influence to deceive, to cheat*, which is almost irresistible. It does not matter particularly how good manifestations they get.



Table Lifted from the Floor without Hands.

I have seen this *deceptive* disposition manifested in mediums who could get very remarkable manifestations, such as the movement in the open light of a table with several men standing upon it.”—*Lectures*, pp. 122, 123.

Notice the conditions. “While under the influence of this presiding spirit,” the mediums are “under an influence to deceive” and “cheat.” And again, “I have

seen this deceptive disposition manifested in mediums," etc. In the name of all that is good and true, what will the poor people do? The spirits, both good and bad, deceive and lie, and all the time one class tries to undo the work of the other. The medium is influenced by the spirits to "*deceive*" and "*cheat*," and finally develops a "*deceptive disposition*" of his own. Such a course of training must of necessity develop an utterly unreliable, even though interesting, because wonder-working, class of teachers. Is it any wonder that many people stray into by and forbidden paths under such influences?

Upon the debasing, degrading influence of spirit intercourse upon the character of the mediums themselves, a prominent Spiritualist writer says:—

"The best that can be done, a spirit cannot always make a medium speak the truth. During the last half score of years we have had varied and extended experience as a psychological operator, which has enabled us to look with more charity on the false in phenomenal Spiritualism than in former days. We have learned that, do the best we can, it is impossible to find a medium that can always be made to speak the truth. We can often make them talk eloquently, and sometimes logically, but *no one* can be made to always talk truthfully."—*Crucible*, April 23, 1871.

We have always supposed that communications from the spirit world were intended to instruct and guide into paths of truth, equity, and righteousness. But here is a class of spirits who are instructors in iniquity, liars and cheats, whose leadings in crooked paths are far away and beyond that of wicked men at their worst.

Hear what the radical Spiritualist, Swedenborg, says:—

“When spirits begin to speak with man, he must beware that he believes nothing that they say; for nearly everything they say is fabricated by them, and they *lie*; for if they are permitted to narrate anything, as to what heaven is, and how things in the heavens are to be understood, they will *tell so many lies* that a man would be astonished.”—*Banner of Light*, March 29, 1869.

Regarding the pranks in which spirits indulge, another writer says:—

“In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, *personate other spirits* [that is, the spirit of one dead person personates that of another], and that, too, often with such perfection as, for the time being, to defy every effort to detect the *deception*. Not only can they represent the leading personal characteristics of spirits whom they purport to be, but they can relate such facts in the history of said spirits as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been *en rapport*.”—*Spiritual Telegraph*, July 11, 1857.

Then the anxious “*sitter*,” who believes the communication received to be from some departed loved one, is probably only the sport of some other spirit, counterfeiting the very peculiarities by which the spirit of the beloved dead has been recognized. Comforting, isn’t it?

The difference between our position and that taken by Spiritualists is this: we claim that *no* communica-

tions are received from the spirits of our dead friends, but *all* are from evil spirit impostors; while the foregoing writer acknowledges that *many* of these communications do not come from the spirits of our dead friends at all, but from spirit impostors; that no one can tell. What a crooked stick for the sorrowing to lean upon!

Confessions of Spirits.

When our Saviour was upon earth, He met the "unclean spirits," and compelled them to release the poor victims from their control. In the presence of Christ they were helpless, and some power forced them to acknowledge the truth regarding themselves and the Son of God in whose presence they stood. No sophistry could deceive them as to His identity. In an agony of fear they cried out:—

"What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" Matt. 8:29.

This was a tacit acknowledgment of their evil life, and an expression of the fear that Jesus would then and there make them examples of the punishment being "prepared for the devil and his angels" at the last day.

In our own day, when challenged in the name of the Lord to tell the truth, evil spirits have acknowledged it as they did when our Saviour was on the earth. The following confession of the spirits was made to Mr. Laning, of New Jersey, through a writing medium:—

"In the name of the Lord, is the Bible true?"

"Yes."

"The Bible forbids necromancy and the consult-

ing of familiar spirits ; which shall I believe, you or the Bible?"

"The Bible."

"Why, then, did you tell me that it was right and useful to consult the spirits?"

"It is to deceive."

"What is the business of the spirits with men?"

"It is to deceive."

"Are you happy?"

"No, I am miserable."

"Are you in hell?"

"Not yet."

"Do you expect to go there?"

"Yes."

"When?"

"At the day of judgment."

"Is there to be a day of judgment?"

"Yes."

"Have you any prospect of happiness?"

"I have no hope."

"In the name of the Lord, is there a good spirit among all these rapping and writing spirits?"

"No, not one."

"Are all communications of Spiritualism from personating demons?"

"Yes."

Spirits that "Chirp" and that "Mutter."

"Unclean spirits like frogs. . . . They are the spirits of devils." Rev. 16:13, 14.

"Familiar spirits, . . . wizards that chirp and that mutter." Isa. 8:19, R. V.

The Bible account of the creation and the fall of

man seems specially obnoxious to the spirits of the under world. And it is but natural that they should make a strenuous effort to discredit the account of Satan's first lie to Eve, as communicated through the first Spiritualist medium, the serpent.

Therefore an effort has been made to present a so-called correct account of the creation. They claim that the account in Genesis is "unintelligible." So, under the head of "Disclosures from the Interior," T. L. Harris, the Spiritualist author and medium, delivers himself of the following :—

"In the beginning God, the Life in God, the Lord in God, the Holy Procedure inhabited the dome which, burning in magnificent primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

"And God said, Let Mechanical Procedure be! and movement, rhythmical, harmonical, melodial, unfolded from the firmament.

"And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the *emanation unfolded within the procedure*. And the firmament is manifest Infinitude, and the *emanation separated*, is encompassed space.

"And God made two great lights to rule the zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vortical suns, suns of vortices, solariums, vortical planetariums, planets, floral universes, universal paradises, paradisiacal heavens,

heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beatification unto eternal life.

"This is the Genesis of Nature ; not uncreated or self-originated, but created ;—not the progressive, up-growing, upheaving, upmentalizing, upspiritualizing, up-reaching struggle of a germ ;—but condescension infinite, creation voluntary, and bestowment merciful, of the Divine Creator ; to whom be given adoration immeasurable and eternal ! world without end !" — *Mountain Cove Journal*.

"Wizards that chirp and mutter." "Spirits like frogs." How aptly do these expressions set off such vacuous utterances as the foregoing. Compare this collection of senseless mouthings with the dignified account as given by Moses in the first chapter of Genesis. The author of this revised "Genesis of Nature" does not have the excuse of the errors of evolution to shield him. In the last paragraph of his utterances he repudiates the theory of evolution, and practically acknowledges the great creative work of God.

Such senseless jargon reminds one of the chirping and muttering of frogs in the spring-time ; but here is another :—

"God the life, in God the Lord, in God the holy procedure organized the first Orb-Creation in form of appearing as one globular ovarium, which was the germ of the terrestrial universe of universes : and within the embryo of the external of universal impersonal creation, as one curvilinear ovarium ; and within the curvilinear

the germ of the external, of the universal, personal, or intellectual creation in form of one vortical ovarium. . . . The universal concavity, the universal convexity, were co-enfolded and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial."

The foregoing will fairly justify the strong contrast drawn by Professor Stuart between true and false prophets and spirits:—

"I agree to the fact that the heathen seers were rightly named from the word meaning "to rave;" as Cicero has declared in his first book, *De Divinatione*. But what an immeasurable distance, now, between a *raving man or woman* uttering *incoherent sentences*; or (which was more common) a dissimulating hypocrite, uttering cunningly and artfully and equivocally constructed sentences and poetic riddles; and a Hebrew prophet, animated by the strongest and deepest feelings of *reverence for Jehovah*, and a holy ardor in the cause of true piety! Are there *ambiguity, flattery, self-seeking, enigmas*, in the message of the latter?—None. Are not all these stamped on more or less of the heathen oracles?—They are."—*Biblical Repository*, 1832.

A Personal Experience.

In 1884, the author was in business in Kansas City, Mo. He had in his employ a stenographer who was an ardent Spiritualist medium. Two or three nights in each week he would be at some seance, and each time, on his return, had wonderful stories to tell of what he had seen.

At first little attention was paid to his representations, because we were then as well convinced of the

true nature of Spiritualism as we are to-day. But one morning he came in full of his experiences of the night before, and said: —

"There is no use denying the wonders I witnessed last night. I saw a young girl who was not a musician take her seat at a piano, and play accurately some of

the most difficult music by Beethoven and other of the old masters."

"I believe you," was our reply.

He looked startled, and added, "I saw a piano lifted from the floor without hands

while the girl was playing, and then it was dropped to the floor with a jar that would utterly ruin any ordinary piano. I saw this, and no one can convince me I did not see it. How do you account for it? It *must* have been the power of spirits which did all this."

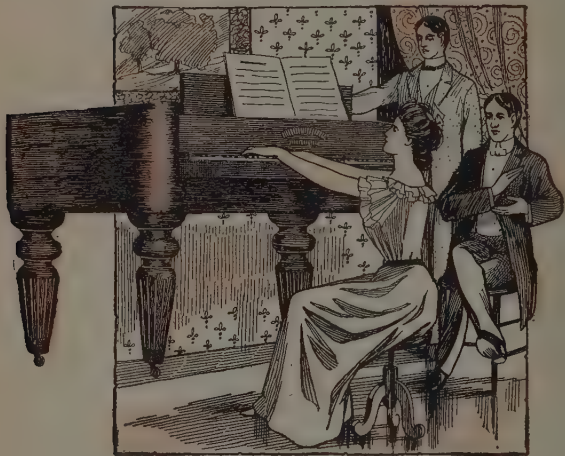
"I agree with you," we replied.

"But you are not a Spiritualist?"

"Most emphatically, no."

"Then how do you explain these things?" he asked.

We then stated our position. "Evil, satanic spirits are working with men wherever they can. They are powerful, unseen angels, who deceive in every con-



ceivable manner. They give communications, they personate our dead friends, and perform all kinds of wonders. Our Saviour said of them, 'If it were possible, they shall deceive the very elect.' Our only safety is in knowing the danger of these wicked workings and keeping away from them.

"And as to the music, I understand that Satan was a master musician in heaven, and when he takes possession of a human being, he can, through him, excel the music of any human musician.

"As to lifting a piano from the floor, he who is 'prince of the power of the air,' can and will do far greater wonders than this."

The stenographer considered for a moment, and then said, "You are the only opponent of Spiritualism that I have met who could take a reasonable, logical position against its manifestations. I have no argument with which to meet your position."

Foster, the Medium.

W. S. Chapman relates the following personal experience: A noted medium, named, I think, Charles Foster, appeared in New York City. The character of the manifestations at his seances soon set the city talking, and he was in great demand at private houses, where he would hold sittings for a charge of ten dollars nightly. At that time this sum was considered very exorbitant, and only such a man as Foster could command it. Probably, to-day, he could as well ask one hundred dollars nightly, and easily obtain his fee.

It soon became the proper thing in society to have "Foster" occasionally at the home for an entertainment, and frequently several families would combine

and have him at each of their houses alternately, once or twice weekly.

The writer was present at many of these seances, and saw produced many wonderful and startling phenomena.

One of the most exciting came as a finale to a sitting of great interest, during which much that was astonishing had occurred.

The seance was held in the richly furnished dining room of a wealthy merchant. While this gentleman made one of the party sitting around the dining table, he had repeatedly refused to take any part in the evening's entertainment, though pressed to do so by Mr. Foster, the medium, who seemed anxious to convince this gentleman of the genuineness of the manifestations.

At last the medium bent his head to one side, as though listening to some unseen being talking to him, and then announced that there was a spirit present, a relative of the gentleman of the house, who was anxious to communicate with him; and that, since that gentleman would not make any effort to learn who he was, there would appear, on the looking-glass over the mantel, a picture that he would recognize.

This glass was a large one, extending over six feet along the length of the great mantel, and about thirty inches in height. The writer sprang up, and with his handkerchief wiped the glass carefully to make certain that there had not been some invisible drawing previously placed there through collusion with the servants.

Almost before the cleaning was finished, a picture of a corner in a city cemetery began to form on the glass,

with a small obelisk of white marble in the foreground, and with three initial letters in bold relief in gold upon it.

The picture was barely finished when the company were startled by a stifled cry from the master of



the house, and turning we saw that he had become deathly pale.

"What is the matter, papa, dear?" asked his grown daughter sitting beside him. "What does that picture represent?"

"That, Emma, is a portion of —— Cemetery in New Orleans, and the obelisk is the monument I erected many years ago, long before you were born, over one of my brothers who died in that city," replied the gentleman, and hastily left the room. None of his relatives sitting at the table had previously been aware of the death and burial of this party.

The picture was well drawn, and had the appearance of having been made with soap, but the writer could not rub anything off after the sitting, and all gradually faded shortly after Mr. Foster left the house.



Teachings of Spiritualism



OF THE law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

"If therefore the light that is in thee be darkness, how great is that darkness." Matt. 6:23.

We have no desire to investigate Spiritualism other than from the standpoint of the Bible. The revelation of God's will to man, is the only position from which to view the claims of this or any other system of teaching which has to do with things eternal.

Thus far we have seen no claim advanced by the advocates of Spiritualism but that can be, and has been, fully met by the word of God. Yet on all sides are given wonderful presentations and miraculous manifestations to prove the claims put forward.

This very feature of Spiritualism is foretold by John. He says of the spirits who do this work, "They are the spirits of devils, working miracles." Rev. 16:14.

This is the position taken in the pages of this book regarding all Spiritualistic manifestations. The position is harmonious and Biblical throughout.

"But," it is argued, "much of the information received through these spirits is true."

This may readily be admitted, and yet the whole thing be evil. Satan and his angels know many things which have transpired, and they have become adepts in communicating their knowledge to man.

They can tell one when, where, and how a dear friend has died. Perfectly easy! They are pretty much everywhere, and know about all that is going on in the world.

They can represent the characteristics of a father, a mother, a child, or any dear friends, though they may have been dead for years. Easy again, for their memory is good, and they represent only what they knew of these friends while they were living.

Again it is said, "They many times foretell accurately events that have not yet transpired."

Yes, they are shrewd, careful judges of passing events, and, as in the case of Saul and the witch of Endor, can often guess accurately regarding future events. Furthermore, they have great power, and can often manipulate their human servants so that the predictions shall be quite accurately fulfilled. But even this

A SIGN OR WONDER NO EVIDENCE.

Upon this point Smith writes:—

"It matters not that what they teach may be supported by signs and wonders beyond the comprehension of the human mind. That is no guarantee of truth; for such phenomena are to be wrought, as will be shown, to prove a lie."

"Thus (as shown in Deut. 13), the fact that one that professed to be a prophet could perform a sign or wonder, showing his connection with some unseen power, was not enough to shield him from condemnation and punishment, if what he undertook to prove by

that sign or wonder was contrary to the truth, and tended to lead away from God. The teaching of any system is an important part of the fruit it bears; and by that, according to our Lord's own rule, we are to judge it, and not by any power or mighty works connected with it, however wonderful they may be."—*Modern Spiritualism*, pp. 77, 78.

the Lord has guarded in His word. He said to Israel:—

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods [serve others beside the Lord], which thou hast

not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. . . . And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, . . . out of the way which the Lord thy God commanded thee to walk in." Deut. 13:1-3, 5.

Our Saviour said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

Let us consider some of the claims of Spiritualism as put forth by its own advocates.

They Deny the Existence of a God.

David said, "The fool hath said in his heart, There is no God." Ps. 53:1.

It is not pleasant to chronicle the blasphemous utterances found in the speeches and writings of Spiritualists upon this and kindred subjects. It seems necessary, however, that the teachings of Spiritualism should

be presented, stripped of their gilding, so that they may be seen in all their hideous deformity. For the sake of our readers we have suppressed, so far as possible, the worst of the blasphemy in their utterances.

One writer chronicles his belief as follows:—

“It is just as sensible to pray to the ocean, or the sun, as to the Jewish ‘unknown Jehovah,’ or the Christian’s God.”—*Banner of Light*, August 8, 1868.

W. F. Jamieson, in debate with Burgess, said:—

“I do not believe in a personal God, no great First Cause, NO CREATOR. Space, and the worlds, or the matter composing them, *never were created*, never needed a First Cause.”—*Banner of Light*, April 12, 1871.

Mr. Jamieson wrote again, as follows:—

“A personal God would be a monstrosity.” “All prayer addressed to a supposed Supreme Intelligence is idolatry. There is not and can not be a Supreme Spirit even.”—*Crucible*, April 22, 1871.

At a Spiritualist seance the following dialogue with the spirits took place:—

“*Ques.*—It is said in the Bible that man is made in the image of God. Please tell us what that image is.

“*Ans.*—He is made in the image of everything that ever was, that is, or ever shall be. He holds within his caliber everything that exists, that ever has existed, or that ever will exist. Now, God is included in this. If He exists at all, He

HEATHEN PANTHEISM.

Smith comments on such utterances as follows:—

“The devil, through the serpent in the garden, taught Adam and Eve that the soul is immortal, and has transfused the same idea very successfully through paganism, Romanism, and Protestantism; but he also said, ‘Ye shall be as gods;’ and now, it seems, he is trying to make the world swallow this other leg of his falsehood; but by putting it forth under the

form of the old pagan pantheism, that everything is God, and God is everything, he betrays the lie he uttered in Eden; for in that case, Adam and Eve were no more gods after they ate than they were before."—*Modern Spiritualism*, p. 79.

exists everywhere (and we have taken in everything), every place, every name, every condition. I believe that the human stands above all things else, and holds within its embrace all the past, present, and future. In this

sense he is created and exists in the image of God.

"Q.—What is God essentially?

"A.—Everything. Essentially you are God, and I am God—the flowers, the grass, the pebbles, the stars, the moon, the sun, everything is God."—*Banner of Light*, July 11, 1868.

Joel Tiffany, a Spiritualist lecturer and publisher, under date of June, 1858, wrote as follows:—

"My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent Deity, possessed of love, volition, affection, etc., as an object of religious aspiration and worship."

Man as God.

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25.

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and *changed the glory of the uncorruptible* God into an image made like to corruptible man." Rom. 1:21-23.

In a Spiritualist work we find the following:—

“The being called God exists, organically, in the form of the being called man.” And again, “Man is God’s embodiment—His highest, divinest outer elaboration. God, then, is man, and *man is God.*”—*The Educator*, pp. 303, 526.

In a National Convention of Spiritualists at Chicago, Mr. Pope said:—

“I am further convinced by my inspiration that *whereas the devil, in the garden of Eden*, declared if man, in his compound condition of Adam and Eve, would disobey the prohibition against eating of the tree which was adapted to his tastes and his conditions, he should become as God, knowing good from evil, *that voice has gone on until*, in the latter days, we hear it repeating, ‘*Ye are gods.*’ We know that this is *divinity in humanity*, that this God is manifest in the flesh. . . . When *we know that we are gods*, and that we have the power, we shall advance to that position in which we shall become judges.”

Judge Edmonds asserts:—

“The soul is a god of itself.”—*Spiritualism*, Vol. 1, p. 10.

They are Antichrist.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. . . . Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof

“AS GODS.”

Cornell writes:—

“About six thousand years ago, Satan, the father of lies, said, ‘*Ye shall be as gods,*’ and now we see Spiritualists preaching the same old lie. They take the side of the devil every time.”—*Spiritualism*, p. 19.

ye have heard that it should come." 1 John 4:1, 3.

"Denying the only Lord God, and our Lord Jesus Christ." Jude 4.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." 1 John 2:22.

In the earlier days of Spiritualism the spirits taught about Christ as follows:—

"What is the meaning of the word 'Christ?' 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the cruci-

THEY DENY JESUS CHRIST

Upon this point Smith writes:—

"Christ is revealed as the divine Son of the Father; and to deny that He was or is any more than any other man is surely to deny Him; and the Scripture says that 'whosoever denieth the Son, the same hath not the Father.' 1 John 2:23.

"How fully does the declaration that any good man is Christ open the way for the fulfillment of the Saviour's prophecy that in the last days many false Christs and false prophets shall arise, and shall deceive many. See Matt. 24:24. A prospectus of the *Truth Seeker* contained these words: 'It shall be the organ through which the Christs of the last dispensation will choose to speak.'"—*Modern Spiritualism*, p. 83.

fixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale."—*Spiritual Telegraph*, No. 37.

Later, on July 19, 1862, in a lecture by Mrs. C. L. V. Hatch, she speaks of Christ in the following manner:—

"Of Jesus, of Nazareth, personally, we have but little to say. Certain it is, we find sufficient that is divine in His life and teachings, without professing to believe in the fables of theologians respecting His birth and parentage. We are content to take the simple record as it stands, and to regard Him as the

Son of Joseph and Mary, endowed with such purity and harmony of character as fitted Him to be the apostle and revelator of the highest wisdom ever taught to man. It is the fundamental article in the creed of modern Christianity, that Jesus was divine in His nature, and of miraculous origin and nativity. Now, no human being of ordinary intelligence, unwarped by educational bias, would ever profess to believe in such a monstrous figment, which only shows the blindness of superstitious prejudice."—*Banner of Light*, July 19, 1862.

In a seance the spirit was questioned as to the divinity of Christ, and the answer was given as follows:—

"No; spirits generally,—advanced spirits, those who are intelligent, having studied deeply into the principles of life,—do not accept the theory of the divinity of Jesus Christ; they do not believe that He was crucified for mankind, in the accepted understanding of that term."—*Banner of Light*, Oct. 9, 1886.

In a class formed in New York City for the investigation of "spiritual philosophy," Dr. Weisse spoke as follows:—

"All the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that He now is an advanced spirit in the *sixth sphere*: but that He never

PREFERRED BEFORE CHRIST.

Upon such utterances as are given in these pages, coming from the so-called spirit world, Smith comments as follows:—

"The peculiar insult here purposely offered to the Saviour will be appreciated when it is noted that at about the same time the spirits located Thomas Paine, the well-known skeptic, in the seventh sphere, one sphere above that of Christ. He must therefore have progressed very rapidly, seeing he so quickly surpassed Christ, who had over 1,700 years the start of him.

"When Christ was upon earth, it was envy, jealousy, and malice that moved the

Pharisees against Him (Matt. 27: 18); and it seems that He is followed by the same feelings in the spirit world. This is natural; for he who fired the hearts of the Pharisees with their malignant spirit, is the same one, as we have seen, who is working through the powers of darkness in the unseen world to-day. Any way to degrade Christ in the minds of men to a level with, or below, the mediums of our time, and make it appear that they can do as great wonders as He, seems to be the object in view."—*Modern Spiritualism*, pp. 85, 86.

claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums *do not contradict me.*"

Before this same class Dr. Hare is reported to have spoken (ungrammatically) as follows:—

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought

Jesus Christ to him, with whom he had also communicated. He had first repelled Him as an impostor; but became convinced afterwards that it was really Him. He related that he had learned from that high and holy spirit that He was not the character that Christendom had represented Him to be, and not responsible for the errors connected with His name, but that He was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that He attained so great knowledge, and was enabled to practice such apparent wonders."

In a seance held in 1864, the following dialogue with the spirits occurred:—

"*Ques.*—Have you ever seen Confucius or Zoroaster?"

"*Ans.*—Yes, many times."

"*Q.*—In the order of degree, which stands the

higher in moral excellence—Jesus Christ, Confucius, or Zoroaster?”

“A.—Confucius stands in morality higher than the other two. . . . Jesus Himself claims to have been inspired, to a large extent, by this same Confucius. And if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when He tells us that He was inspired by Confucius.”—*Banner of Light*, June 4, 1864.

We ask, Where are these records? Where is the account of any such words spoken by Jesus? Were the glorious truths of the New Testament really inspired by Confucius? Then what shall be said of the truthfulness of the claims of the New Testament? Yet Christ is accepted by Spiritualists as a “medium and reformer.” Then what must be the standard of truth and righteousness as held alike by spirit and medium?

They Deny the Second Coming of Christ.

As the teachings of Spiritualism deny the divinity of Christ, they also deny His personal, second coming. This they must do in order to be consistent. By this the great aim and trend of the New Testament is set at naught. If the New Testament teaches anything positively, it is the doctrine of the second coming of Christ to this world.

Upon this point Joel Tiffany said:—

“I must look for the coming of my Lord in my own affection. He must come in the clouds of my spiritual heavens, or He can not come for any benefit to me.”

The controlling spirit of Mrs. Conant, a prominent

medium in the early days of Spiritualism, said:—

“This second coming of Christ means simply the second coming of truths that are not of themselves new, that have always existed. . . . He said, ‘When I come again, I shall not be known to you.’ Spiritualism is that second coming of Christ.”—*Banner of Light*, Nov. 18, 1865.

False Christs.

Speaking of the deceptions of the last days, the Saviour calls our attention to one that will be specially prominent. He says:—

“If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.” Matt. 24:23, 24, 26.

The text does not present any definite form to be taken by these deceptions. In numerous ways has this prediction been fulfilled. But the danger was so great that our Saviour gave the following distinct warnings regarding it:—

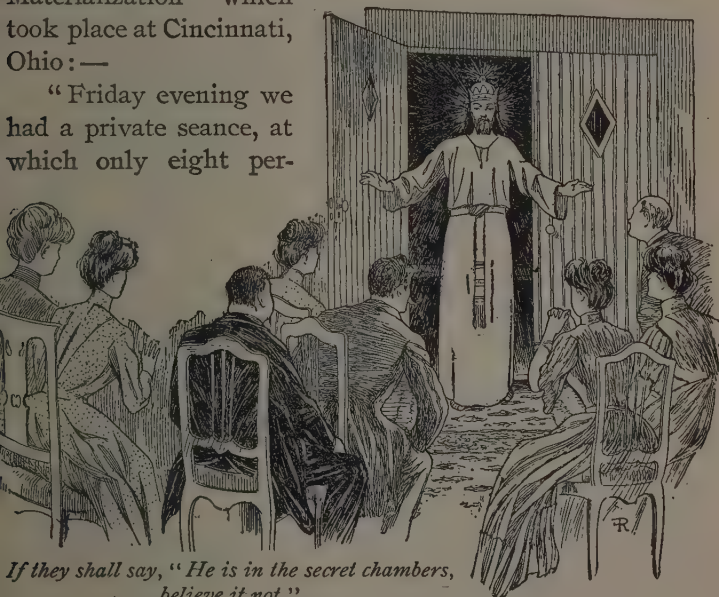
“Take heed that no man deceive you.” And again, “If it were possible, they shall deceive the very elect.” Matt. 24:4, 24.

It is only by careful adherence to the teachings of God’s word that even “the very elect” are saved from these fatal deceptions. Yet one simple statement from the Lord, if heeded, will guard us from the tissue of error and deception which has been, and is being, woven around this subject. Jesus said:—

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

In the light of these scriptures it may be interesting to read the following description of "A Wonderful Materialization" which took place at Cincinnati, Ohio:—

"Friday evening we had a private seance, at which only eight per-



If they shall say, "He is in the secret chambers, believe it not."

sons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was entranced.

"After a little while, during which the controlling spirit talked as usual, the cabinet door opened, and a majestic form appeared that filled us with awe; for there in the door stood, in majestic grandeur, Jesus of Nazareth! the Lord of glory! the King of kings;

the pure and holy Christ of God! He had come according to promise, and stood manifest before our eyes.

"He stood looking at us for several moments, and then said, 'You are faithful soldiers, and greater wonders than these shall ye yet see.'

"He reached his hand to Mrs. Lewis, who sat nearest to the cabinet. She took it, and gave him a bouquet of flowers. He then reached his hand to Mrs. Dr. Cutter, who sat next to Mrs. Lewis, then to Mrs. Kline, who had stepped onto the platform. He took her by the hands, then laid his hands upon her head, blessed, and kissed her. He then beckoned each one of us to him, took us by the hand, and blessed and kissed us before retiring to the cabinet.

"He had stood in the door and on the platform nearly half an hour. He had on a white robe, and a crown upon his head, in the center of which glittered a beautiful gem. A faint halo was visible surrounding his sacred head. He left us awe-stricken with his sacred presence.

"This was the masterpiece of materialization. Surely these are the days foretold by John the Revelator, when he declared that Jesus Christ should come again a second time, with power and great glory; and have not the dead arisen throughout the land, and angels returned, appearing unto many?

"Would to God every mortal could have seen, and know as we now know, this glorious truth. The Saviour of mankind has reappeared; the second advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality; death has lost its sting, and the grave its victory." (Then follows the testimonial as to the truthfulness of the foregoing

statements by all who were present.)—*Cincinnati Inquirer*.

Have we cause to wonder at such a manifestation?—Not if we accept the Bible statements regarding just such phenomena. Satan can take any form he desires. Paul, speaking of deceitful workers, and their leader, Satan, said:—

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.” 2 Cor. 11:13, 14.

How shall we classify such a manifestation? The Saviour should be authority regarding His own movements. He said, “If they shall say unto you, . . . Behold, *He is in the secret chambers; believe it not.*” Matt. 24:26.

Then what shall we do with such a representation?—Give it its proper place as one of Satan’s deceptions.

In the foregoing account, the spirit representing Jesus said, “Greater wonders than these shall ye yet see.” Yes, the Lord Himself said that this very deceptive power would “show *great* signs and wonders.” Matt. 24:24. John was shown “spirits of devils, working miracles.” Rev. 16:14.

Perhaps the climax will be reached when “he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.” Rev. 13:13, 14. But the most heaven-daring are such representations of Jesus Christ and His second coming as recorded in the foregoing.

But what shall we say of the professions of these Spiritualists who in one place will deny Jesus Christ,

and then in another eulogize Him to the skies, and minutely describe His so-called second coming?

And again, in the foregoing account the apostle John is quoted as authority regarding the second coming of Christ. And yet, in the statements to follow, the Bible is discarded as a fraud, and the New Testament stamped as "disgusting." "Consistency, thou art a jewel."

It would seem that for the interests of spirits and Spiritualists alike, it would be well for them to hold a convention and decide on some consistent platform on which they can unite, so that their statements can be plausible, even though they may be a tissue of falsehoods.

They Deny the Bible.

With the denial of God and Christ, the only next step possible is to deny the Bible in toto. This is done in terms not to be misunderstood.

One spirit testifies as follows:—

"The book of Genesis is the skin of the old serpent. . . . There are *three hundred lies* in that book alone."

Another spirit communicates:—

"Many times before we have said that we can not place implicit confidence in that which we find between the lids of the Bible."—*Banner of Light*, Nov. 23 1861.

The spirit purporting to be that of Rev. John Moore communicates as follows:—

"My friend asks, 'Do you believe the Bible?' I answer, No; I do not. I can not believe one word of it as the word of God."

A spirit claiming to be that of Timothy M. Baker, says:—

“I’ve got folks in Montpelier, and . . . I want them to get my sister where I can talk to her straight as I do to you, and I’ll knock her God and Bible all to nothing.”

Dr. Hare says:—

“The Old Testament does not impart a knowledge of immortality, without which religion is worthless. The notions derived from the Gospels are vague, disgusting, inaccurate, and difficult to believe.”—*Spiritual Science Demonstrated*, p. 209.

It is altogether possible that Dr. Hare failed to find anything in the Old Testament which sustains the heathen and Spiritualistic doctrine of the natural immortality of man. Such a doctrine is not to be found within the lids of the Bible, for its teachings are directly opposed to it. Without such a doctrine all the teachings of Spiritualism fall to the ground. It is natural, therefore, that Spiritualists should not like the Bible.

It is also very evident that Dr. Hare failed to see and recognize the Bible doctrine of a future “eternal life” as embraced in the resurrection, and a future immortality as “the gift of God.” Let us see if the Old Testament has failed upon the real issue.

Job in his affliction cried out, “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins within me are consumed with earnest desire.” Job 19:25-27,

marginal reading. His "earnest desire" was for the coming of the morning of the resurrection, when he should see his Redeemer.

NEGLECT OF THE RESURRECTION.

The doctrine of the resurrection is one of the most important of all the teachings of the Bible. Yet how little is written about it in the religious journals, or preached about it from the pulpits of to-day!

In Clarke's Commentary, edition of 1836 (before it had been tinkered with, and many of the sentiments of the author subverted), occurs the following:—

"One remark I cannot help making; the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

David exclaims, "I shall be satisfied, when I awake [from the dead at the resurrection], with Thy likeness." Ps. 17:15.

In poetic strain Isaiah rejoices, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Isa. 26:19.

Ezekiel testifies, "Behold, O My people, I will open your graves, and cause you to come up out of your graves." Eze. 37:12.

The Lord Himself, speaking through His prophet, says, "I will ransom them from the power of the grave; I will redeem them from death." Hosea 13:14.

Coming to the New Testament, we find the apostle Paul comforting the bereaved with the beautiful truths regarding the resurrection and a future, endless life, in the following glowing words:—

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel,

and with the trump of God: *and the dead in Christ shall rise first*: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Immortality is to be given at the resurrection, and is something to be sought after. Paul says that God "will render to every man according to his deeds: to them who by patient continuance in well doing *seek for glory and honor and immortality, eternal life.*" Rom. 2:6, 7. Why seek for it if man already possesses it?

Paul also says that "the *gift of God* is eternal life through Jesus Christ our Lord" (Rom. 6:23), and that He, "hath abolished death, and hath brought life and immortality to light *through the gospel.*" 2 Tim. 1:10.

Yes, at the coming of Christ all the enemies of God and of His true children will be destroyed. The most dreaded enemy of all is death. Of this the apostle says, "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

The foregoing texts give in few words the Bible doctrine of human immortality. It is a gift to be conferred at the second coming of Christ. It can come to those who have passed away only by the resurrection from the dead, and to the living only by that change that shall make our vile bodies like unto His glorious body.

The texts quoted are a complete refutation of the claims of Spiritualism, for, without the heathen tenet of natural, inherent immortality, Spiritualism could not exist. It is for this reason that its votaries seek to discard the Bible and the God of the Bible.

They Deny the Atonement.

Dr. Hare makes the following statement:—

“Since my spirit sister’s translation to the spheres, she has risen from the fifth to the sixth sphere. It has been alleged by her that her ascent was retarded by her belief in the atonement.”—*Spiritual Science Demonstrated*.

A spirit purporting to be that of “Deacon John Horton” testifies as follows:—

“I used to believe in the atonement: I honestly believed that Christ died to save the world, and that by and through His death all must be saved if saved at all. Now I see that this is folly—it can not be so. The light through Christ, the Holy One, shone in darkness; the darkness could not comprehend it; and thus it crucified the body, and Christ died a martyr. He was not called in that way, that by the shedding of His blood, the vast multitude coming after Him should find salvation. Everything in nature proves this false. They tell me here that Christ was the most perfect man of His time. I am told here also that He is worthy to be worshiped, because of His goodness; and where man finds goodness He may worship. God’s face is seen in the violet, and man may well worship this tiny flower.”—*Banner of Light*.

How the pantheism of heathenism crops out in its legitimate offspring, Spiritualism! The taking away of the personality of God, and placing of it in the trees, the flowers, the birds, the butterflies, the bees, and all other objects of nature, is the rankest pantheism. According to the foregoing statements, all these are to be worshiped as much as Christ, and their worship *is* the worship of Christ. Thus these old

heathen theories are rehabilitated and spiritualized. And although Spiritualism is not always consistent with itself, it is always vigorous in its warfare against God, Jesus Christ, and all religion that tends to the salvation of the human race.

At War with the Laws of God and Man.

Laws are made to restrain evil doers. Without law the land would be filled with every species of iniquity and violence. Hence, in every community, it is necessary that there shall be a wise power to compel obedience to some code of laws that shall protect the innocent and restrain the vicious. A community without such restraint would be a maelstrom of vice and anarchy.

The law of God is the highest type of all known law. It is the code which governs heaven, and before we can be admitted to that community we must have formed characters which can be attained only by obedience to the law which governs there.

Yet Spiritualism would break down all restraint, all law, whether human or divine. In the lives of its votaries can be seen many of the results of lawlessness. Many of the utterances of some of their accepted authorities are so low and degrading that they are not fit for a respectable publication. There is enough, however, that can be given to show the trend of their teachings.

LAW ONLY A PIECE OF ADVICE.

Of the tendency of Spiritualistic teachers to degrade law, Smith writes:—

“Many of them talk fluently of the beauty and perfection of divine laws; but in the sense in which they would have them understood, they rob them of all characteristics of law. The first great essential of law is authority; but this they take away from it; the next is penalty for its violation; but this they deny, and thus degrade the law to a mere piece of advice.”—*Modern Spiritualism*, pp. 95, 96.

Of the transgression of Eve in the garden of Eden, Mr. S. C. Huddleson writes:—

“She has been of more benefit to humanity than any other person that ever existed, God not excepted; for it appears to be His intention to keep man in shameful ignorance, and who would not prefer wisdom to ignorance? Just imagine for a moment what a pitiable set of blind, naked, idiotic babies we would have been if Mother Eve had obeyed God’s command.”—*Crucible, April 22, 1871.*

Yes, the devil convinced Mother Eve of the truthfulness of just such disastrous sentiments, and the human race has been suffering for six thousand years in consequence.

Of the ten commandments, A. B. Child says:—

“The divine use of the ten commandments is in their violation, not in their observance.”—*Better Views, pp. 28, 29, 128.*

An authoritative work among Spiritualists speaks as follows:—

“Thus thy body needs no laws, having been in its creation supplied with all that could be necessary for its government. Thy spirit is above all laws, and above all essences which flow therein. God created thy spirit from within His own, and surely the creator of law is above it; the creator of essences must be above all essence created. And if thou hast what may be or what might be termed laws, they are always subservient to thy spirit. Good men need no laws, and laws will do bad or ignorant men no good. If a man be above law, he should never be governed by it. If he be below, what good can dead, dry words do him? True knowledge removeth all law from

power by placing the spirit of man above it."—*Healing of the Nations*, pp. 163, 164.

The following paragraph is from a discourse by J. S. Loveland, once a Methodist minister:—

"With God there is no crime; with man there is. Crime does not displease God, but it does man. God is in the darkest crime as in the highest possible holiness. He is equally pleased in either case. Both harmonize equally with His attributes—they are only different sides of the same Deity."—*Banner of Light*.

Dr. Hare writes:—

"That anything should, even for an instant, be contrary to His will, is inconsistent with His foresight and omnipotency. It would be a miracle that anything counter to His will should exist."—*Healing of the Nations*, p. 402.

Where do such sentiments lead? Most certainly to charging God with the responsibility for all the sorrow, suffering, vice, and crime which curse the earth of today. What a monstrous proposition! Who can accept it?

How infinitely better is the Bible doctrine, that all this evil is the result of sin, is contrary to the will of God, and abhorrent to Him, and is allowed to exist only until the number of the good and true shall be gathered out to re-people the earth when it is made new. Moreover, it is an object-lesson to all the creation of God, throughout all the ages of eternity, of the awful results of sin. Of the final outcome the Bible declares, "What do ye imagine against the Lord? He will make an utter end: *affliction shall not rise up the second time.*" Nahum 1:9.

At a seance the following question was asked,

and the answer given by the communicating spirit :—

“*Ques.*—To whom or to what is the soul accountable?”

“*Ans.*—To no Deity outside the realm of his own being, certainly ; to no God which is a creation of fancy ; to no Deity who dwells in a far-off heaven, and sits upon a white throne ; to no Jesus of Nazareth ; to no patron saint ; to no personality ; to no principle outside our own individual selves.”—*Banner of Light*, May 28, 1864.

A Spiritualist author writes :—

“Man is his own saviour, his own redeemer. He is his own judge—in his own scales weighed.”

At the Fifth National Convention of Spiritualists, held in Corinthian Hall, Rochester, N. Y., a formal “Declaration of Principles” was promulgated, of which the following is a part :—

“*Seventh*, To stimulate the mind to the largest investigation . . . that we may be qualified to *judge for ourselves* what is right and true. *Eighth*, To deliver from *all bondage to authority*, whether vested in *creed, book, or church*, except that of received truth.”

At War with Marriage.

One can but be filled with disgust and loathing as he wades through the writings of Spiritualists upon this subject. Their own publications contain a putrid mass of utterances that can only degrade by the reading. Only a few of the less objectionable statements will be admitted into the pages of this book—just enough to complete the showing of the downward, demoralizing tendency of modern Spiritualism.

Dr. Wm. Potter, of New York, while yet a Spiritualist, wrote as follows :—

"Fifteen years of critical study of Spiritual literature, and acquaintance with the leading Spiritualists, and a patient, systematic, and thorough examination of the manifestations for many years, enable us to speak from actual knowledge, definitely and positively, of 'Spiritualism as It Is.' Spiritual literature is full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness.

"We are told that 'we must have charity;' that it is wrong to blame any one; that we must not expose iniquity, as 'it will harden the guilty;' that 'none should be punished;' that 'man is a machine, and not to blame for his conduct;' that 'there is no high, no low, no good, no bad;' that 'sin is a lesser degree of righteousness;' that 'nothing we can do can injure the soul or retard its progress;' that 'those who act the worst will progress the fastest;' that 'lying is right, slavery is right, murder is right, adultery is right,'—that 'whatever is, is right.'"

The same author writes again:—

"At the National Spiritual Convention at Chicago, called to consider the question of a national organization, the only plan approved by the committee, especially provided that no charge should ever be entertained against any member, and that any person, without any regard to his or her moral character, might become a member."

Thus, no plan would be considered which had any standard of right or wrong, or which would debar the most vicious from membership in their organization. To such sentiments attaches the responsibility for the looseness of morals revealed in Spiritualist writings.

That these conditions are not all of the past, as

some fondly believe and assert, the following statement from T. J. Hudson attests:—

“I do not charge Spiritualists as a class with being advocates of the doctrine of free love. On the con-

INCONSISTENCIES.

Cornell sums up as follows:—

“1. They reject the Bible as unworthy of confidence, because they say it is contradictory, and then blindly cling to a system composed of absurdities and contradictions which is beyond all description!

“2. They declare the God of the Bible to be unjust, because in His general judgments He destroys infants, etc. But they exalt the god of nature manifested in various sublimities, ‘tiny flowers,’ etc.; forgetting that their god, nature, in the fury of tornadoes, earthquakes, pestilences, and famines, has swept off hundreds of millions of innocent mothers and infants!

“3. They teach that ‘what-ever is, is right,’ and yet condemn in the most unsparing terms those who expose their deceptions!

“4. They ridicule the idea of the Creator raising up again the same particles composing human bodies, after they have been dissolved and scattered, and yet they teach that the soul of man is composed of particles like condensed steam, and that it *resurrects itself!*

trary, I am aware that, as a class, they hold the marriage relation in sacred regard. I cannot forget, however, that but a few years ago some of their leading advocates and mediums proclaimed the doctrine of free love in all its hideous deformity from every platform in the land. Nor do I fail to remember that the better class of Spiritualists everywhere repudiated the doctrine, and denounced its advocates and exemplars. Nevertheless, the moral virus took effect here and there all over the country, and it is doing its deadly work in secret in many an otherwise happy home. And *I charge a large and constantly growing class of professional mediums with being the leading propagandists of the doctrine of free love.* They infect every community in the land, and it is well known to all men and women who are dissatisfied or unhappy in their marriage relations, that they can always find sympathy by consulting the

average medium, and can, moreover, find justification for illicit love by invoking the spirits of the dead through such mediums."

—*The Law of Psychic Phenomena*, published by A. C. McClurg & Co., Chicago, 1894.

Passages in this quotation are *italicized* to show that the evils portrayed still exist.

Dr. Hatch, after renouncing Spiritualism, writes as follows:—

"The most damning iniquities are everywhere perpetrated in Spiritual circles, a very small percentage of which ever comes to public attention. I care not whether it be spiritual or mundane, the facts exist, and should demand the attention and condemnation of an intelligent community."

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the opening of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelations of its awful and damning realities."

A leading Spiritualist writer says:—

"All advanced Spiritualists—though few may have the courage to confess it—repudiate marriage in its legal sense, and *believe in the doctrine of affinities*."—*Letter to New York Herald*.

"5. They warn us against the Bible as if it was fatal to our eternal interests to follow it, and yet admit that we shall all share the progressive spheres after death! If Spiritualism is true, we are just as well off as they at last; but if the Bible view is true, they are lost. They being the judges, we have a double assurance. If there be a doubt (which we do not admit), we are on the safe side of the doubt. Let every Bible believer hold on to the sure foundation."—*Spiritualism a Satanic Delusion*, pp. 30, 31.

Dr. Child, on marriage and religion, says:—

“The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will *ere long be given to the people*. . . . A religion more spiritual will be discovered and acknowledged, . . . resting upon no uncertain outside standard of rectitude, upon no dogma of another, *no purity of earthly life*, no glory of earthly perfection. . . . This religion is *simply desire*. With every one desire is spontaneous and sincere, pure and holy ; no matter what the desire is, whether it be called good or bad, *it is the natural, God-given religion of the soul*.”—*Christ and the People*, pp. 27-29.

Spiritualistic Resurrection.

As to the inconsistent views of the resurrection as taught by Spiritualists (see paragraph 4, side note page 286), the following from A. J. Davis, a prominent Spiritualist speaker, medium, and author, may be of interest:—

“How can one (spirit) extricate itself from the depths of an avalanche where it has been buried? how shall it escape from the mountain of earth and stones? To this question I am impressed to answer that when a human being is overwhelmed by such a catastrophe—is thus fearfully buried, thus crushed to death, as it is termed—the spirit escapes the body and the mass of materials, according to the law of gravitation, to a position above the earth, where the *re-organization* of the elements can, without obstruction, easily take place.”

Then he adds, "Particle sought particle, atom sought atom, element sought element, principle sought principle, etc. . . . In due order of progression, I saw developed the perfect development of the head, body, limbs, etc."

In this description of the resurrection, he describes it as rising up in appearance like "smoke or steam," having evaporated up through twenty feet of earth, a thin, gaseous, steam-like cloud, and then, by a quivering process, it *resurrected itself!*—From *Philosophy of Spiritual Intercourse*, pp. 128-131.

Compare this with Paul's account of the resurrection as recorded in 1 Thess. 4 : 14-18.

Has It Reformed?

It may be claimed that our statements regarding Spiritualism do not represent it as it is at the present time. We answer, Any religion, or any system of spiritual life, must be judged by its public teachings and its published literature. A few years ago the teachings of Spiritualism, coming from its mediums, its speakers, and its writers, gave to the world the literature from which the quotations in this book have been taken.

During the past few years it has become apparent that upright, thinking, honest people are shocked and repelled by the blasphemous, immoral trend of earlier Spiritualistic teachings. Hence these features have, of late, been relegated to the background, and an air of respectability and religion has been assumed.

If any evidence of actual, honest reform could be seen, we would be glad to omit the references that have been given regarding its teachings. But these references have been taken from what claims to

be its standard, published literature, and never have we seen an authentic, public denial of these teachings.

Upon this point Smith says:—

“Where or when have these principles been officially repudiated, and evidence given that the consequent practices had been abandoned? That there are many Spiritualists of upright and moral lives, and honorable members of society, in the best sense of the term, we gladly believe; but is not this because they are living above their principles; and due, not to the influence, but rather to the non-influence, of real Spiritualism upon their lives? The quotations given are from those who have been prominent among Spiritualists as authors and speakers.”—*Modern Spiritualism*, pp. 103, 104.

J. F. Whitney, editor of the New York *Pathfinder*, after enumerating some of the evils of Spiritualism, takes the following view of it as it is to-day:—

“These are among the fruits of modern Spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been since they made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers, which go with them, the day will come when the world will require the appearance of another Saviour to redeem the world from its departing from Christ’s warnings. . . . Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to those of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a

few months will bring about in individuals; for its tendency is to approve and endorse each individual act and character, however good or bad these acts may be."

"We desire to send forth our warning voice, and if our humble position as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and the fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

Cornell speaks of the authorities quoted in his treatise on Spiritualism, which are of the same nature as those quoted in this book, as follows:—

"Let not Spiritualists think they have grounds to complain of unfairness, for our quotations are from many of their best writers and speakers. Many of the utterances were published in their leading papers without protest. They are not the hasty utterances of excited speakers in the heat of debate, but they were coolly written out and published by their own men. We do not rely upon testimony of their enemies, but 'out of their own mouths they are condemned.' 'Their rock is not as our Rock, even our enemies themselves being judges.'" Deut. 32 : 31.



Worship of Men and Devils



THE tendency of the age is to "serve the creature more than the Creator." The boastful spirit of men is described by Paul. He says, "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." See Rom. 1: 25, 22, 23.

These statements were literally fulfilled in the heathenism of ancient times, and are being as literally fulfilled in the Spiritualism of to-day.

In the worship of man, the first step in either age is to exalt and deify him, and the next is to worship his departed spirit.

In the worship of devils, the first step is to make them respectable, and the next is to adore them as gods.

About six thousand years ago, Satan, the father of lies, said to Eve, that if she and her husband would only disobey God, and sin, "*Ye shall be as gods.*" In

our day we find Spiritualism teaching the same old lie.

Mr. Pope, at the National Convention of Spiritualists, at Chicago, said "that whereas the devil, in the garden of Eden, declared if man . . . would disobey the prohibition against eating of the tree, . . . he should become as God, knowing good from evil. That voice has gone on until, in the latter days, we hear it repeating, 'YE ARE GODS.' We know that this divinity is in humanity, that this God IS MANIFEST IN THE FLESH."

The high Spiritualist authority, Judge Edmunds, says:—

"The soul is a god of itself."—*Spiritualism*, Vol. I, p. 10.

Another writer speaks as follows:—

"The being called God exists, organically, in the form of the being called man."—*The Educator*, p. 303.

Heathen mythology converted dead heroes into gods, and modern Spiritualism revives the heathen custom, and offers worship to dead friends, great scholars, and noted philanthropists. With men transformed into gods, the next logical step is to worship and pray to their spirits after death.

The following is an extract from a prayer offered by E. S. Wheeler, in Music Hall, Boston, Sunday, March 5, 1871:—

"Most holy angels, O ye great and good and beautiful souls, who have made earth the heaven it is fast becoming, hear our prayers. Unable to comprehend an Infinite Mind, we offer our supplications to you. Great souls that have blessed the world, condescend to bless us. Martyrs, heroes, patriots—ye who have inspired in all times the hearts of men, give us your sympathy,

your love, your wisdom, in this hour. Mighty ones of years gone by—Pythagoras, Zoroaster, Confucius, Buddha—come to us. Socrates, Plato, Jesus, Mahomet, Ann Lee, Washington, Channing, Browning, Theodore Parker, hear us as we ask for strength and wisdom, and give, in answer to our practical prayer for help, that assistance which you well know is our necessity. Amen.”

This praying to the dead is not confined to avowed Spiritualists, as evidenced by the following statement:—

“Dr. George Adam Smith, in his ‘Life of Henry Drummond,’ mentions as a fact within his knowledge that certain persons habitually addressed prayers to Henry Drummond.”—*Living Church*, Nov. 14, 1899.

The following is still more startling:—

“Dr. Joseph Parker, of the City Temple, London, has openly declared that he prayed to his departed wife every day. He said that he ‘never came to the City Temple to preach without asking her to come with him.’ He further says, ‘I encourage my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.’”—*Spiritism*, pp. 25, 26.

Although not so outspoken, the following statement from the pen of General Booth, of the Salvation Army, is significant. Under the heading, “Communion with the Departed,” he says:—

“Through all my history, my personal intercourse with the spirit-world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and

service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!”—*War Cry*, Nov. 27, 1897.

The Devil Is Their God and Father.

“Ye are of your father the devil, and the lusts of your father ye will do.” John 8 : 44.

The following question and answer were given through the medium, Mrs. Conant :—

“*Ques.*—Do you know of any such spirit as a person we call the devil?

“*Ans.*—We certainly do. And yet THIS SAME DEVIL IS OUR GOD, OUR FATHER.”—*Banner of Light*, Nov. 4, 1865.

A. B. Child, another medium, says :—

“What is called the devil is the Spirit of God in nature.”—*Christ and the People*, p. 167.

In another work the same author says :—

“It is the mission of the devil, yet unthought of by men, to carry them through the hell of earth, and prepare them for the heaven of the spiritual world.”—*Better Views of Living*, p. 41.

Worship of Devils.

Concerning the origin of the heathen worship of demons, the author Gibbon writes :—

"It was the universal sentiment, both of the church and of heretics, that the demons were the authors, the patrons, and the objects, of idolatry. Those rebellious spirits who had been *degraded from the ranks of angels* and cast down into the infernal pit, were still permitted to roam upon the earth, to torment the bodies and to seduce the minds of sinful men. The demons soon discovered and abused the natural propensities of the human heart toward devotion, and, artfully withdrawing the adoration of mankind from their Creator, they *usurped the place and honors of the Supreme Deity*. By the success of their malicious contrivances, they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible—the hope of involving the human species in the participation of their guilt and misery."—*Vol. I., p. 523.*

The nations of Canaan, when Israel came up from Egypt, deified the dead and worshiped them. In Num. 25:1, 2, we read that the daughters of Moab invited Israel to "the sacrifices of their gods." These occasions were celebrated with feasting and the most debasing orgies. David, referring to this very sin of Israel, said, they "ate the sacrifices of the dead." Ps. 106:28. Hence the gods of Moab were deified dead men. Paul traces back such worship to its legitimate source. He says "that the things which the Gentiles sacrifice, they sacrifice to devils." 1 Cor. 10:20. Hence, at Baal-Peor, Israel took part in devil worship. Likewise all communication with so-called spirits of the dead is communication with devils, and the worship of spirits is no more nor less than heathen devil worship.

Writing upon "Demonology," Farmer says:—

"To some persons it may appear strange that posses-

sions should be ascribed by many of the fathers after the time of Justin Martyr, to *fallen angels*.

"Several philosophers taught that the heathen demons were evil spirits of a rank superior to mankind, and that these demons *personated* the souls of the dead, gods, and genii, and *procured themselves to be worshiped under their names*."

The gods of the Chinese are malignant devils. Prayers to them are to propitiate these undesirable gods, and prevent them from doing injury to the worshipers.

Spiritualism has *progressed backward* toward heathenism in the matter of devil-worship. Listen to this from a prayer offered by Miss Lizzie Doten, at the opening of one of her trance lectures:—

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, *we lift up our voices to thee*."

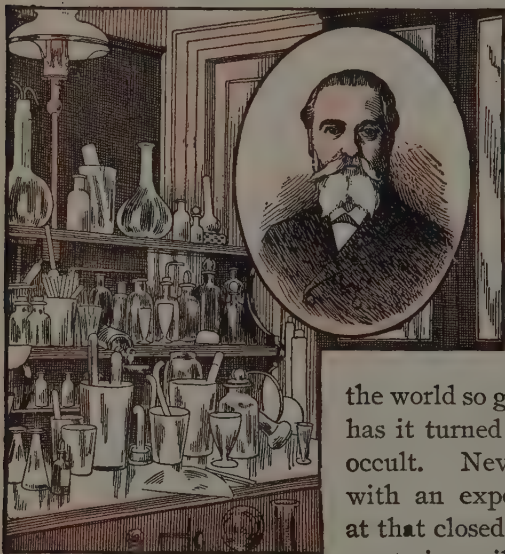
It has been seen that Satan is acknowledged as their god and father. It is, therefore, but natural that they should pray to him. And this worship is given with eyes open. In this prayer is the acknowledgment that their devil-god is the Lucifer who fell from his "high estate," or, in the words of the Bible, was "cast as profane out of the mountain of God." Eze. 28:16.

We are informed, on good authority, that before the earthquake and fire destroyed San Francisco, there was in that city a temple devoted to the worship of the devil. And why not? We have read the prayers offered to the devil. Why should there not be temples for his worship?

In *Everybody's Magazine* for March, 1906, appeared

an article by Vance Thompson, under the heading, "The Invisible World." Perhaps we may be pardoned for quoting some of the earlier sentences from this article, and closing with his statements regarding demon worship in Paris. He says:—

"A skeptical age; we do not believe in much of any-



Professor Moissan, a modern alchemist.

thing—unless, indeed, it bears the trade mark of science. The intellectual fashion is all for materialism. For the rest there is only an easy incredulity.

"And yet—the paradox is curious—never was the world so ghost-ridden. Never has it turned so wistfully to the occult. Never has it listened with an expectation so painful at that closed door behind which mysterious silences stretch away—the door of the tomb.

"I dare say it is natural enough. Always in epochs of unbelief, when the conservative forms of faith are weakened, there is an immense growth of vague supernaturalism. It was in the cynical eighteenth century, when Voltaire had sneered religion out of fashion, that sorcerers, fortune-tellers, magicians—all the Mesmers and Cagliostros—ruled the world.

"Our new century, quite as skeptical, is equally in

love with the marvelous. Only the fashion in wizards has changed. The modern magician comes from the laboratory. He speaks in the name of science, for there is a science of the immaterial—a science of witchcraft—a science which has its professors and learned societies, its journals and magazines.

“The very ghosts that haunt the societies for psychical research have taken on a scientific air; they walk no more in windy corridors, clanking spectral chains; in a practical, modern way they exhibit themselves to scientific congresses.

“World over, psychic phenomena are being studied by trained scientists. Dismissing theories, they give themselves to the observation of scientifically established facts. Their labors range from the study of hysteria, of hypnosis and the transmission of psychic forces, to the time-old mysteries of enchantment and apparition. . . .

“Science recognizes the existence of an invisible world, wherein unknown forces flit to and fro; what ghostly things they are it knows not, but they are very real, very strong and terrible. They are not material; they are the masters of matter. Occult forces, but no longer unknown; science has given them passports and names. . . .

“In Paris I had an opportunity of studying some of these dark exploits of modern magic. Among those who dabbled in it were men so eminent as Paul Adam—the greatest living novelist, were not Meredith alive—Laurent Tailhade, the poet Edouard Dubus, Jules Bois, Suzanne Gay, the actress, and Stanislas de Guaita.

“De Guaita risked his life and his reason in his conflicts with the unknown. His astral body was detach-

able, as the occultists say ; that is, his soul possessed the power of leaving his body, without breaking entirely the fluidic cord that attached it to the body. This, by the way, was an accomplishment of the medieval sorcerers. This dangerous practice led De Guaita to madness and death ; it led the poet Dubus to madness and death ; and, at one time, Laurent Tailhade was cared for in a madhouse."



The Great Charcot.

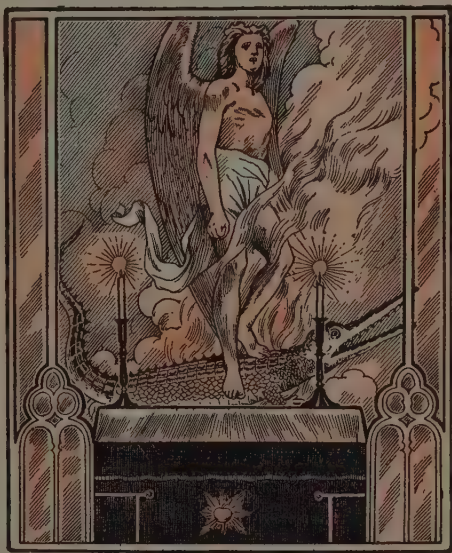
Thompson speaks further of a known and named "sudden death" which overtakes those who dabble too deeply in occult lore. He speaks of the sudden death of Irving Bishop, Charcot, and "the blithe actress, Suzanne Gay, whom he [Charcot] married and led with him into the vertigo of sorcery and death."

Thompson continues, "Would you look farther? I have come close to stormy and mystic adventures in this occult world of Paris ; I have seen men die and men go mad in their attempts to explore the land beyond the frontier [the spirit land], that cloudy land of superstitions, of hopes and terrors, where the unknown forces flit to and fro. It is not well to adventure there. The practice of magic [the arts of spirits] is dangerous. It is the most perfidious of psychic intoxicants.

"The dark forces which science recognizes, but does not define, exercise marvelous attraction on minds of a certain order. In scores of temples they ["dark forces"—devils] are worshiped under different names.

I know a little temple in Bruges where the followers of Lucifer gather, and not far from the Pantheon in Paris there is an altar to Pandœmon. This may seem grotesque; perhaps it is, but it is formidable.

"It need hardly be said that the rites wherewith Lucifer is worshiped are hid in much mystery. A couple of years ago I visited one of the 'chapels;' it was in the rue Rochechouart. The black mass, which I have no desire to describe, was celebrated. It was Friday at three o'clock. Over the altar was a winged figure of Lucifer, amid flames; he trampled under foot a crocodile—symbol of the church.

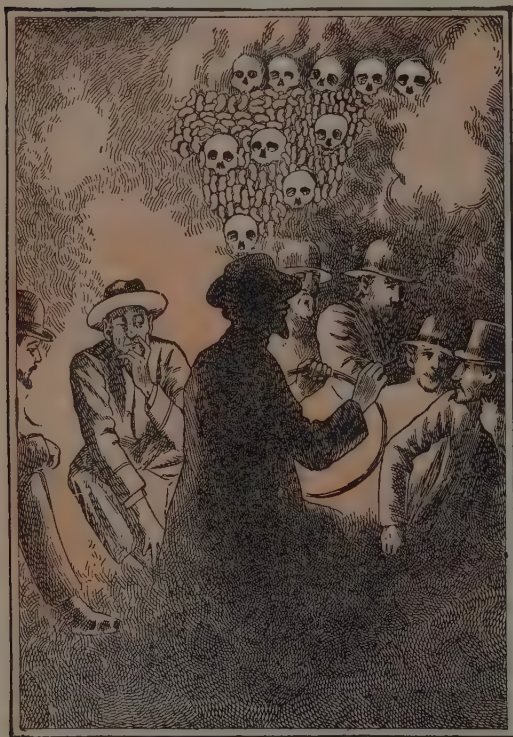


Altar in Lucifer Worshipers' Chapel.

"A few days ago I found the chapel closed. Only after patient research did I find the new abode of the Satanists. Their chapel now is in a great new apartment-house at No. 22, rue du Risseau, within the shadow of the cathedral of the Sacred Heart on Montmartre. As of old, Satan is worshiped; every Friday the Luciferians gather. I could name many of them—men not unknown in the learned professions.

"Some of them have influence enough to secure,

now and then, a right of midnight entry to the catacombs; there amid skulls and bones, with orgies I do not care to describe, they have worshiped the spirit of



Devil Worshipers in the Catacombs of Paris.

evil—calling upon Baphomet, upon Lucifer and Beelzebub and Ashtaroth and Moloch, with cries and wailing hysteria. This attempt to re-establish the worship of the Fallen Archangel is, I think, the most remarkable manifestation of modern occultism."

Connecting, in a measure, the manifestations of these occult forces

with Spiritualism, Mr. Thompson continues:—

"Paris, the city of light and laughter, is dotted over with Spiritualistic temples—there is a notable one in the rue Saint Jacques; another is in the rue des Martyrs. One and all they derive from the Fox sisters, who amazed New York a half-century ago.

"Among the faithful are such men as Sardou—himself a medium—and Saint-René Taillandier, the French envoy to Morocco, and Camille Flammarion. If they are to be believed—and why not?—the ghosts are more active in unbelieving Paris than in any other city at the present moment.

"Jean Lorrain, the novelist, assures me that their activity is a menace to workaday life. For a long time he called them and they came; now they come unbidden; cold hands are laid upon him in the dark. And Paul Adam, that great, serene man, was troubled for a year by the attacks of *larvæ*, which whispered disturbing suggestions to him.

"Spiritualism is the successor of the medieval occultism and of the older magic. To-day science, without accepting its manifestations, studies them; and in these troubled waters almost all the facts upon which the new metaphysics is founded have been fished up."



The darkness shall cover the earth, and gross darkness the people.

Spiritualism in Prophecy.



IN a chapter referring to the last days, the Lord says by the prophet, "Behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2.

In the Sermon on the Mount, Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness?" Matt. 6:23.

Jesus declares of Himself, "I am the light of the world." John 8:12.

DECEPTIONS.

Of the deceptive workings of Satan, Colcord writes:—

"As has been already shown, Spiritism, at first, was strongly anti-christian and infidelic. It denied the existence of God, the divinity, incarnation, and atonement of Christ, and the inspiration of the Bible. It thus adapted itself to the large class of people known as infidels or unbelievers. But later, chameleon-like, it began to take on a different aspect. It

The psalmist wrote, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

In the teachings of Christ, in the revelations of the word of God through the prophets, the light of God is shining in the darkness of this world.

Satan, the prince of darkness, has always counterworked God's

Spirit of light and truth. Sometimes he directly opposes the work of God, and leads his subjects in open rebellion. Sometimes he unites with the professed people of God, and, by insensible degrees, leads them into error, until *the very light which is in them* "becomes darkness." And then are fulfilled again the words of the Scripture which says:—

"And the light shineth in darkness; and the darkness comprehended it not." John 1:5.

Satan has ever endeavored to counterfeit the work of God. Every prophecy of the Bible he fulfills, if possible, in his own way. Any method to lead the world into darkness, and away from God's true light, is employed by himself and his angels.

The Second Coming of Christ.

Satan is a close student of prophecy. With a mind while in heaven second only to that of Christ, and though fallen, yet possessing a keen and brilliant intellect, sharpened through six thousand years of cunning and

began to be religious, to profess faith in God, Christ, and the Bible—in a way. This was to adapt itself to the religious world. When Satan fails to persuade all to remain in open unbelief, he transforms himself into an angel of light, and professes to believe the truth himself. But he does it only to deceive. While professing to believe the truth, he perverts the truth, so that men receive error as truth, and thus he accomplishes his purpose, only in another way; for truth perverted is a more deceptive and dangerous thing, and a far more difficult thing to deal with, than open unbelief."—*Spiritism*, pp. 58, 59.

SATAN'S LAST DECEPTION.

Of the fulfillment of Christ's prophecy in Matthew 24, regarding the deceptions of the last days, Smith says:—

"A deception of no ordinary power is here brought to view. It really results in the division of Christendom; for all but the elect are carried away by it. In its own claims, Spiritualism fulfills the 'Christs' and 'prophets' part of the declaration, claiming, of course, to be true, while the Bible says it is 'false.'

"The signs and wonders are beginning to be seen in the many 'inexplicable' phenomena attending Spiritualism.

But many more startling exhibitions, as will be presently shown, are yet to appear. We charge upon Spiritualism, so far, the fulfillment of this prophecy.

"But mark! this occurs when the Son of man is about to appear, 'as the lightning cometh out of the east, and shineth even unto the west' (verse 27); and it is one of the prominent signs of that event. See the prophecy from verse 23 to verse 35. Mark and Luke also dwell upon the same prediction, as gathered from the lips of our Lord Himself."

The author adds: "In this work, according to the prophecy before us, he [Satan] will go to the extent of his power, and show his most potent signs. Bringing the supposed forms and features of the dead before living witnesses, is his most successful method at the present time. But as this work is, as yet, done largely in the dark, it gives more room for jugglery and imposition.

"The time will come, however, when, in open light, counterfeit materializations of the dead will swarm on earth, and deceive, if it were possible, the very elect—i. e., all who cannot meet the deception with the potent weapon—'It is written. The dead know not anything, neither have they any more a portion forever [in the present

deception, he can quite accurately forecast the times and seasons as foretold in the Scriptures.

He knows that the time is near when Jesus will come again. To meet and forestall the solemnizing effect of the message of this great event, he employs many subterfuges. He cares not what they are, or that they may be contradictory as to fact, if they can be made to lead away from the real issue.

Some are made to believe that Christ comes at death for the purpose of taking the immortal soul to glory. To others he appears at the conversion of the sinner. To some Spiritualists the coming of so-called new truths answers the requirements, while to others He appears in person in majestic form, from the secret cabinet of a private seance. Each variation is made to meet the peculiar "credulity" of the individual mind. Satan cares not a straw as to which error is accepted, for all are alike false and fatal.

But to the student of God's word our Saviour has Himself

laid bare all these deceptions. In His great prophecy of Matthew 24, He says:—

“Take heed that no man deceive you. For many shall come *in My name*, saying, I am Christ; and shall deceive many.” Vss. 4, 5.

“And many false prophets shall rise, and shall deceive many.” Vs. 11.

“Then if any man shall say unto you, Lo, here is Christ, or there; *believe it not*. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, *they shall deceive the very elect*. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, *He is in the secret chambers*; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Vss. 23–27.

Satan cannot counterfeit the MANNER of the second coming of Christ, as described in the foregoing verses, but he will ap-

state of things] in anything that is done under the sun.”—*Modern Spiritualism*, pp. 134–136.

IS THERE A DEVIL?

A certain robber in England became so well known, and his depredations so guarded against, that it became impossible for him to work successfully. So he disappeared for many months, and had it given out that he was dead. This threw people off their guard, and he returned and was successful in committing greater depredations than ever.

Spiritualism is the devil's choicest weapon with which to deceive and overthrow mankind. At first it reared its head in all its unsightly deformity. But people came to know it as it was, and turned from it in disgust. Its methods were then changed, it hid its ugly head under a cloak of morality and religion, its utterances before the world were divested of their shameless immorality and blasphemy, and it would fain have the world believe that “THE DEVIL, IS DEAD.”

But do not be deceived. The devil is very much alive, and is only biding his time until the fears of the evils of his special great deception have worn off, and then, with greater cunning, in power never yet equalled, accompanied with convincing and

awe-inspiring wonders and miracles, he will sweep the world with such a maelstrom of deception and iniquity as Egypt and Sodom never dreamed of. THE DEVIL IS NOT DEAD!

"None are in greater danger from the influence of evil spirits than are those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working.

"There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who think

pear in many places, working miracles, and claiming that he is Christ.

A Message of Woe.

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, *because he knoweth that he hath but a short time.*" Rev. 12:12.

How does Satan know that he has but a short time? Because he studies the prophecies, and believes the prophecies, although he is able to convince the most of the world that they are untrue, that they mean something else, or, if true, they are of little moment.

Why is the devil possessed of such "great wrath?" Because he knows that the end is near, and that he has but a short time in which to work. This fact incites him to fury, and he works for the destruction of humanity as he has never worked before in all his six thousand years of evil. What he does must be done quickly. He realizes that his race is nearly run.

So with all the devices which

his ages of experience in evil have given him, he redoubles his attacks to deceive the dwellers on the earth. Through Spiritualism, through the avenues of a lukewarm, fallen, and apostate church, and through the utter evil of fallen and wicked men, he pursues his victims to the limit of his ingenuity. The word "wrath" in its original, as used in this text, means all that is here expressed, and even more than human language can tell.

Fire from Heaven.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:13, 14.

The miracles of Christ were presented by Him as the evidence of His Messiahship. He said, "Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 14:11.

Elijah called down fire from heaven to consume his sacrifice, and thus proved to Israel that Baal was no true god, and that Jehovah alone was God.

Miracles are being, and will be shown still more abundantly, through the channels of Spiritualism, to prove its authenticity. The supreme test of fire from heaven will yet, with other miraculous demonstrations, be used to sweep the world off its feet.

themselves intelligent and well-informed.

"It is because he has masked himself with consummate skill that the question is so widely asked, 'Does such a being really exist?' It is an evidence of his success that theories giving the lie to the plainest testimony of the Scriptures are so generally received in the religious world. And it is because Satan can most readily control the minds of those who are unconscious of his influence that the word of God gives us so many examples of his malignant work, unveiling before us his secret forces, and thus placing us on our guard against his assaults."—*Great Controversy*, pp. 516, 517.

Let us not make the mistake of calling these miracles frauds. The text declares that Satan has power to do them. We must be ready therefore to know and understand the source of this power.

Source of Miracle-Working Power.

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Rev. 16:14.

This scripture presents the last, closing work of this deceptive power, and places the responsibility upon the devil, where it belongs. Just before Christ comes, the deceptive powers of evil will gather the nations of the earth together in one sweeping, closing, clash of arms. This is the call to the awful battle of Armageddon of verse 16. In chapter 14:19 it is spoken of as the “wine-press of the wrath of God.” In this fearful battle the carnage will be so great that the blood is described as flowing “even unto the horse bridles.”

What a climax to the six thousand years of the malignant workings of Satan and the fallen angels! What a maelstrom of horror and woe this presents for the contemplation of those who are willing to be led by this great deceiver! What a warning to the earnest Bible student! The deceptions are so cunning that there is only one place of safety for any soul, and that is in the “secret place of the Most High.” None else will escape the besom of destruction which is soon to sweep the world. The “elect” will know and be safe, because they alone heed the warnings of God’s word, and have their abiding place “under the shadow of the Almighty.”

MIRACULOUS
MANIFESTATIONS



Miraculous Powers



EBSTER defines a miracle as a work "performed by supernatural power; effected by the direct agency of almighty power, and not by natural causes." The Ency-

clopedia Americana adds, "An event produced by the interposition of an intelligent power for moral purposes."

But these definitions present only one side of the miraculous. Not all miracles are performed by "almighty power," or for "moral purposes." But whatever their source, such manifestations are beyond the power of human beings to accomplish or even to comprehend.

Through all the history of mankind there have existed two antagonistic, wonder-working powers. One has sprung from the source divine, and is manifested for the benefit and elevation of mankind. The other has its origin with the prince of evil, and is exercised with the intent to deceive, overthrow, and finally destroy the human race.

In and out, through the warp and woof of earth's

history, has the miraculous power of the counterfeit met the power of the true on the battle-ground for human souls. Through it all the purpose of Satan has been to discount and bring discredit upon the work of the Holy Spirit of God in the earth. Through this channel Satan has been able to turn the hearts of men from the mighty works of God. By it he has been able to bind millions in the chains of deception, away from God, and outside the promises of everlasting life.

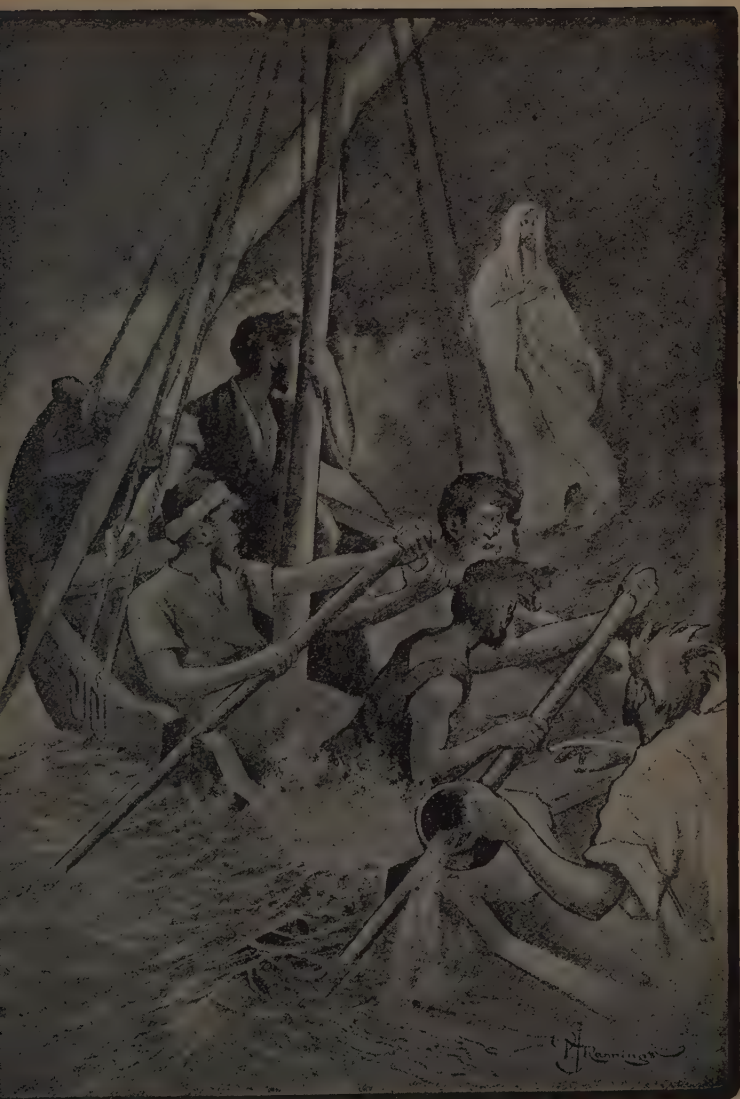
This evil wonder-working power was first manifested when a reptile was made to converse with Eve in the garden of Eden.

The first recorded clash of these two supernatural powers on earth occurred when Moses and Aaron, servants of the true God, in the presence of Pharaoh, met the magicians, who represented the evil, supernatural power of Satan. See Exodus 7. It was the custom then to prove the possession of divine authority by the performance of miracles. So the Lord provided Moses with the necessary evidence. He said:—

“When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.”

When the king saw the miracle, he at once called for the “wise men and the sorcerers,” to ascertain if before him stood two men who really represented a higher cult, or religion, than was familiar to him. Moses and Aaron were really making known to the king the God of Israel through miracles.

The wise men of Pharaoh’s realm were those who advanced doctrines, and decreed rites and ceremonies,



Christ Coming to the Disciples,—Walking on the Sea.

and the sorcerers were the magicians who performed the necessary miracles to convince the people of the truth of those doctrines.

But miracles, while a sign of power, prove nothing as to the source of that power. Professor Newman, contrasting what he calls true and false miracles, says, "The miracles of the Scriptures are, as a whole, grave, simple, and majestic." Of the others he writes that they "often partake of what may not unfitly be called a romantic character, and of that wildness and inequality which enter into the notion of romance."

The Scripture test in all cases is this, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Briefly stated, the thought is, any miracle which does not exalt Christ and the law of God, that does not elevate and purify, is of Satanic origin.

The acceptance of the offering of Abel by its consumption by fire; the protection afforded the three Hebrew children in the furnace of flame; the shutting of the mouths of the lions when Daniel was cast into their den, are examples of the kind of miracles described by Professor Newman as being "grave, simple, and majestic." Though awe-inspiring, bearing the imprint of Divinity, they terrify only the wicked, bringing to the humble believer comforting assurance of communion with God, and protection because of obedience to His requirements. Such miracles stand the test of Isa. 8:20.

The possession of the two men of Gergesa by devils transforming them into beings "exceeding fierce, so that no man might pass by that way," and the case of the man's son possessed of a dumb spirit which

tore him, so that he foamed and gnashed his teeth and pined away, are illustrations of some of the methods adopted by the destructive wonder-working power. All along down the ages this latter power has seemingly been working side by side with divine agencies in a malignant effort to neutralize the work of Christ to save humanity.

All Christians believe that miracles were wrought by Christ and his apostles, and even by others in the apostolic church; but some are of the opinion that all such manifestations long since ceased from the earth, and that now we have no Scriptural warrant to pray for or expect any unusual interposition of Providence.

In previous chapters it has been clearly shown that for ages there has existed a wonder-working power now known as Spiritualism. This is the evil power which has all along antagonized the work of Christ. No one of ordinary intelligence would dream of denying the existence of this power to-day, and yet to insist that the miracle-working power of God is not now present among His people, is virtually to claim that the counterfeit power has overcome the power of God, and that now man is left a prey to Satanic agencies.

GIFTS NOT RESTRICTED.

"It will not do to say that these gifts were restricted in their bestowment to the apostles and early Christians. All will allow that what Paul says of 'charity,' or love, 'the more excellent way,' in 1 Corinthians 13, applies to Christians in all subsequent time, and yet he immediately exhorts to 'covet

A careful study of the subject will, we feel sure, fully satisfy the humble believer in the inspiration of the Scriptures, that the gifts of the Spirit of God were given to the church for all time, and that there is to-day the same power in the prayer of faith as there was in the days of patriarchs, prophets, and apostles.

The New Testament affords us many instances of the manifestation of the gifts of the Spirit of God. And there we learn that these powers were not confined to the apostles. Ananias, a humble disciple at Damascus, laid his hands on Saul of Tarsus and spoke the words that brought to that penitent man the healing power of God.

Nor were the gifts of the Spirit limited to the brethren.

We find in Acts 21:8, 9, that Philip the evangelist had "four daughters, virgins, which did prophesy." That the gift here referred to was the gift of prophecy in the sense of foretelling events, and not in the sense of teaching, is evident from what is recorded in the same connection concerning Agabus, the prophet who foretold what later befell Paul at Jerusalem.

But we need not multiply evidence upon this point. We know of no church historian who does not admit that miraculous powers continued in the church long after the death of the last of the apostles. Indeed, we might go further, and say that church history affords abundant evidence that *miraculous powers never entirely ceased from among God's people.*

But while the gifts of the Spirit of God have never been wholly withdrawn from the church, there have been seen at every step Satan's counterfeits. Too often religious enthusiasts and fanatics have been, unwittingly, it may be, the devil's instruments and agents in thus bringing discredit upon the power and work of the gospel.

earnestly the best gifts.' The truth is, the church needs these gifts at this day to battle against error in its various forms. She needs them to preserve in her own mind the idea of the spiritual, the supernatural. She needs them as ornaments to supersede her jewelry. Let her 'covet earnestly' these gifts and there would be less covetousness of worldly riches and honor, less covetousness of worldly display." — *Wm. Eddy, Methodist minister, in N. W. Chris. Advocate, 1855.*

Milman discusses this subject at some length, and suggests thoughts that cannot be other than helpful in this connection. This historian says:—

“Miltiades was usefully engaged in discriminating the genuine influences of the Holy Spirit from the fictitious, of which unhappy instances had then appeared. False prophets evinced at first the most stupid ignorance, and afterwards a distempered imagination and furious frenzy. Miltiades showed that the influence of the Holy Spirit described in the Scriptures was sober, consistent, reasonable.” ‘There is no new thing under the sun;’ impostures and delusions exist at this day: and why should it not be thought as reasonable now, as it was then, to discriminate genuine from fictitious or diabolical influences, by laying down the true marks and evidences of each, instead of scornfully treating all alike as enthusiastic? The extraordinary and miraculous influences chiefly came under Miltiades’ inspection; for *these were at that time very common in the Christian church*: so were delusive pretenses.”—*Church History*, pp. 90–93.

Miltiades’ work was done near the close of the second century, from A. D. 180–

MODERN UNBELIEF.

“There is a tendency among men at this day to depreciate or deny the supernatural in religion, and to account for all the phenomena of religious manifestation on natural and scientific principles. . . . And this tendency is spreading in the church. The tales told us by our fathers of the ‘mighty works’ that were witnessed in the days of Abbot, Wooster, and

192. This was many years after the death of the last of the apostles; and the fact that miraculous powers were still in the church at that time affords a very practical refutation of the gratuitous assertion that the gifts of the Spirit were limited to the apostolic church. It would be difficult indeed to assign any

good reason why, as the gifts of the Spirit were in the church seventy-five years after the death of the last apostle, they might not continue indefinitely.

But quite beyond any reasoning upon the subject, is the fact that the Scriptures teach plainly that the gifts of the Spirit of God were promised not to the apostles alone but to the church until the end of the world.

In Mark 16:15-18, we find the promise of miraculous power recorded more fully than anywhere else: "And He said unto them, Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

The commission proper, that is, the command to preach, is recorded at greater length in Matt. 28:19, 20, but the promise of miraculous power is by Matthew condensed into these few words: "And, lo, I am with you alway, even unto the end of the world."

That these words are the equivalent of the promise of miraculous power is made plain by comparing them with Mark 16:20: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Wherever Christ is by His Spirit, there must also the gifts of the Spirit appear, whenever it is for His glory and the good of His church.

The church is the body of Christ. Col. 1:24. He

Wesley, were the offspring of credulity or of superstition. . . . So says an unbelieving, skeptical world; so say merely philosophical, metaphysical, psychological, formal, fashionable, professors of religion."—*Northwestern Christian Advocate*.

is, of course, the head of His own body, as we are plainly told in verse 18. As the head directs all the members of the human body, so Christ directs the members of His body.

But it must be apparent to every one that the "members" of Christ's body are not individuals apart from the gifts of the Spirit, but rather the gifts in the individuals. The whole membership of the church is the body—the trunk, if we may so speak of the body of Christ. But it would be as impossible for it to accomplish its mission apart from its members—the gifts of the Spirit, likened by the apostle to feet, hands, nose, eyes, etc.—as would be the human body, or trunk, to discharge the ordinary duties of life without members.

Now, in order that this work may be done by the church, the body of Christ, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor 12:28.

The faculty of sight in the human body may well illustrate the gift of prophecy in the church. The prophet, or seer, is the eye of the church, or, rather, the gift of prophecy is the eye, for it is by this gift that the church sees. To-day the gift of prophecy, or of healing, or any other gift, may be manifested in the church through a certain individual; to-morrow, or next week, or next month, that individual may die or even depart from the faith, but the gift remains. God has set it in the church.

Is it, then, too much to say that the church, to be perfect, must have in lively exercise the gifts of

the Spirit of God? And is not the church, so long as she is lacking in these gifts, disqualified to just that degree for the work committed to her? Candor admits of but one answer to this question.

The purpose of the gifts given to the church by her divine Head is set forth in Eph. 4:12. They are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And the time for which they were given is "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Verse 13.

Certainly the body of Christ, with Himself its head, ought to be in a position to have fulfilled through her members the words of her Lord, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do: because I go unto My Father." John 14:12.

No one will affirm that the church has yet reached this blessed condition. But it may be asked, "Why are the various manifestations of miraculous power not more frequently seen in the church, if indeed it is true that the gifts were given for all time?" The answer is not far to seek: Mark tells us that the apostles "went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following." Mark 16:20.

Observe that the Lord confirmed "the word with signs following." Then only as the Word is preached can we expect to see the signs. Therefore, just in proportion as the church departed from the primitive simplicity of the gospel, were the gifts gradually withdrawn.

Then, too, the apostle bids us to "covet earnestly the best gifts" (1 Cor. 12:31); but as the gifts became

WHY THEY CEASED.

"By reflecting on an odd book which I had read, . . . 'The General Delusion of Christians with Regard to Prophecy,' I was fully convinced of what I had long suspected,—First, that the Montanists, in the second and third centuries, were real, scriptural Christians; and second, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all, as either madmen or impostors."—*Wesley's Journal*, vol. iii, p. 496.

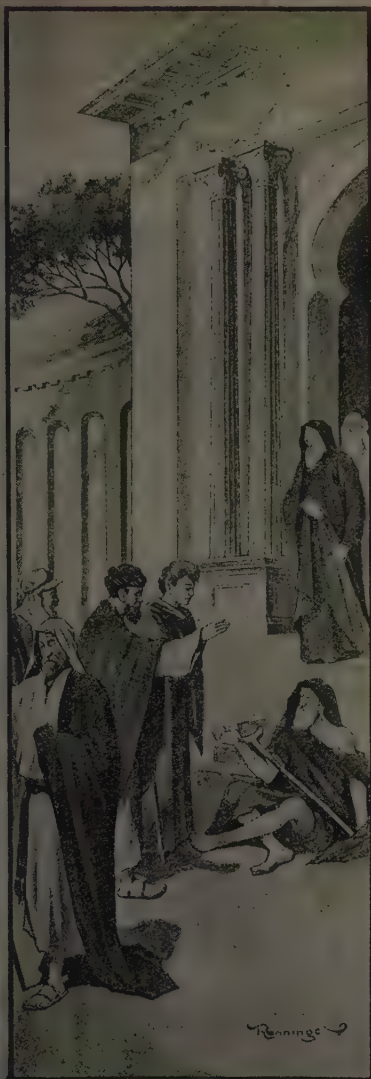
rare in the church because of departures from the word, and as imposture and pretense multiplied, leaders in the church, instead of asking for the old paths and humbly walking therein, denied the existence of the gifts. Under these circumstances miraculous powers well-nigh ceased.

Nevertheless every real reformation, every honest effort to return to the simplicity of the gospel, has been witnessed, to some extent, by the manifestation of the power of God, in answer to the prayer of faith. And here and there, all along down the history of the church, we find

well-authenticated instances of divine interposition.

John Wesley not only defended, from the Bible, the doctrine of the perpetuity of spiritual gifts, but he quoted at some length from the writings of the "Fathers" of the early church to prove that the gifts continued long after the time of the apostles. We condense from page 720 of his "Works" the following testimonies:—

Justin Martyr, who wrote about fifty years after the death of John, the last of the apostles, said: "There are prophetic gifts among us—even until now. You may see with us both women and men having gifts from the Spirit of God."



Peter and John Healing the Cripple.
Peter Raising Dorcas to Life.

Paul and the Viper.
 [325]

Irenæus, who, as Wesley remarks, wrote somewhat later than Justin Martyr, affirms that "all who were truly disciples of Jesus wrought miracles in His name." This writer testifies that in some instances even the dead were raised up "by great fasting and joint supplication of the church." Theophilus, bishop of Antioch, contemporary with Irenæus, speaks of the casting out of devils as then quite common in the church.

Minutius Felix, supposed to have written early in the third century, addressing himself to a heathen friend, says, "You know what confessions the demons make concerning themselves when we expel them out of the bodies of men." A few years later Origen wrote: "Christians cast out devils, perform many cures, foretell things to come. And many have been converted to Christianity by visions. I have seen many examples of this sort." Again the same writer says, "Some heal the sick. I myself have seen many so healed. . . . And this is done, not by magical arts, but by prayer."

About the middle of the third century Cyprian wrote: "Innocent children among us are filled with the Holy Spirit; and in ecstasies see, hear, and speak those things by which God is pleased to admonish and instruct us."

Arnobius, who wrote probably about the year 303 A. D., bears this testimony: "Christ appears even now to men unpolled and eminently holy, who love Him; whose very name puts evil spirits to flight, strikes their prophets dumb, deprives the soothsayers of the power of answering, and frustrates the acts of the arrogant magicians." And, finally, Lactantius, who lived at about the same time, says of evil spirits: "Being ad-

jured by Christians, they retire out of the bodies of men, confess themselves to be demons, and tell their names, even the same which are adored in the temples."

Rose's Neander, pp. 43, 330, and 332, bears witness that the gifts of the Spirit of God were still in the church in the latter part of the second century. Neander mentions especially the Montanists as having the gifts and believing "that the season of the last and richest outpouring of the Holy Spirit would form the last age of the church and precede the second coming of Christ, and be the fulfillment of the prophecy of Joel."

This part of the present chapter would be incomplete without the testimony of Gibbon, that prince of secular historians, who, though not himself a Christian, says:—

"The supernatural gifts, which, even in this life, were ascribed to the Christians above the rest of mankind, must have conduced to their own comfort, and very frequently to the conviction of infidels. Besides the occasional prodigies, which might sometimes be effected by the immediate interposition of the Deity when He suspended the laws of nature for the service of religion, the Christian church, from the time of the apostles and their first disciples, has claimed an uninterrupted succession of miraculous powers, the gifts of tongues, of visions, and of prophecy, the power of expelling demons, of healing the sick, etc."—*Milman's Gibbon, Vol. I, p. 539.*

As we have already seen, John Wesley was a believer in miraculous powers, not merely that he held the doctrine as a theory, but he believed in it as a

personal experience. On page 297 of his Journal he relates his experience with an infuriated mob. We quote from Mr. Wesley only his enumeration of circumstances which he regarded as particularly remarkable:—

“1. That many endeavored to throw me down while we were going down hill on a slippery path to the town; as well judging, that if I were once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands.

“2. That although many strove to lay hold on my collar or clothes to pull me down, they could not fasten at all, only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off.

“3. That a lusty man just behind struck at me several times with a large oaken stick; with which if he had struck me once on the back part of my



Wesley and the Mob.

head, it would have saved him further trouble. But every time the blow was turned aside, I know not how; for I could not move the right hand nor left.

"4. That another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has!'

"5. That I stopped exactly at the mayor's door, as if I had known it (which the mob doubtless thought I did), and found him standing in the shop, which gave the first check to the madness of the people."

Dr. Adam Clarke, while a missionary in a heathen land, had a remarkable deliverance from a savage mob, which he relates as an appropriate commentary on Luke 4:30, but without telling that the experience was his own. This fact appears, however, on page 209 of the "Life of Adam Clarke." Here, after reciting the facts as given by Clarke himself, his biographer says:—

"During the whole time of his [Clarke's] passing through the mob, there was a deathlike silence, nor was there any motion, but that which was necessary to give him a free passage. Either their eyes were holden that they could not know him, or they were so overawed by the power of God that they could not lift a hand or utter a word against him. The poor people [Clarke's audience], finding all was quiet, came out a little after, and passed away, not one of them being either hurt or molested. In a few minutes the mob seemed to awake as from a dream, and finding that their prey had been plucked out of their teeth, they knew not how, attacked the house afresh, broke every square of glass in the windows, and scarcely left a whole tile upon the roof.

He afterward learned that the design of the mob was to put him in the sluice of an overshot water-wheel, by which he must necessarily have been crushed to pieces."

Martin Luther, the great German reformer, was a believer in miraculous powers. But because of certain fanatics who sought to ally themselves with the Reformation, Luther had to be exceedingly careful lest he might seem to give aid and comfort to fanaticism. Nevertheless, in his "Colloquia Mensalia," the reformer relates the following, which came under his personal observation:—

"When I lived at Turica, in Franconia, a child that could hardly speak or walk was got into a wood near the house. An unexpected snow covering and altering the surface of the ground, the child could not find the way back again to the house. The snow continued to fall in great abundance; he remained there covered over with it two days and three nights.



"I am persuaded that the man that preserved him was a good angel."

During that time an unknown man brought him meat and drink; but at the beginning of the third day, he led the child near his father's house, and there left him. I was present when he came in, and I protest he told all that had happened to him as clearly and

in as good terms as I could have done myself; notwithstanding, from that time for three whole years, he was not capable of putting any words together that any one could easily understand. I am therefore persuaded that the man that preserved him was a good angel."

The following appeared several years ago in *Our Dumb Animals*:—

"The Rev. John Jones, a Welsh Calvinistic Methodist clergyman, was traveling alone on horseback



"Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?"

through a desolate country in North Wales, to attend an annual meeting; and was carrying money which he had collected for building chapels. On his way he met a dangerous-looking tramp, armed with a sharp sickle, who, when he had passed, turned and followed him, trying to keep out of sight, yet hurrying toward a gate which Mr. Jones would be compelled to open and pass through. When the minister neared the gate, he discovered the tramp hiding near by in the bushes;

and being a delicate man and unarmed, he had cause to fear that he might be waylaid. Stopping his horse, he offered a silent prayer; then he says:—

“At this juncture my horse, growing impatient at the delay, started off, when, happening to turn my eye, I saw, to my utter astonishment, that I was not alone. There, on my right hand, I beheld a horseman in dark dress, mounted on a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth. He must have been riding behind, and overtaken me. And yet I had not heard the slightest sound; it was mysterious, inexplicable.

“I described to the stranger the dangerous position in which I had been placed, and how relieved I felt by his sudden appearance. He made no reply; and on looking at his face, I saw that he was intently gazing in the direction of the gate. I followed his gaze, and saw the reaper emerge from his concealment, and run across a field to our left. He had evidently seen that I was no longer alone, and had given up his intended attempt.

“All cause for alarm being now removed, I endeavored to enter into conversation with my deliverer, but again without the slightest success. Not a word did he give me in reply. I continued talking, however, as we rode toward the gate, though I utterly failed to see any reason for, and indeed felt rather hurt at, his silence. Only once did I hear his voice. Having watched the reaper disappear over the brow of a neighboring hill, I turned to my companion, and said, “Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?” Then the horseman uttered the single word, “Amen.”

Not another word did he give, though I continued endeavoring to get from him replies to my questions, both in English and in Welsh.

“We were now approaching the gate. I hurried on my horse for the purpose of opening it, and, having done so, waited for him to pass through; he came not. I turned my head to seek for him—he was gone. I was dumbfounded. I looked back in the direction from which we had just been riding; he was not to be seen. He could not have gone through the gate, nor have made his horse leap the high hedges which on both sides shut in the road. Where was he? Could it be possible that I had seen no man or horse at all, and the vision was but a creature of my imagination? I tried hard to convince myself that this was the case, but in vain; for unless some one had been with me, why had the reaper, with his murderous-looking sickle, hurried away? No; this horseman was no creature of mine. Who could he have been?

“‘I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared. I recollected his silence, and then again that the single word to which he had given utterance had been elicited from him by mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I then believe?—But one thing, and that was, that my prayer had been heard, and that help had indeed been sent me at a time of peril. Full of this thought, I dismounted, and, throwing myself on my knees at the side of the road, offered up a prayer of thankfulness to Him who had so signally preserved me from danger.

“‘I then mounted my horse and continued my journey. Through the years that have elapsed since that memorable July day, I have never for an instant wavered in the belief that I had a special providential deliverance.’”

We have space to relate only one more instance of this character. We give the facts substantially as they were related to the writer by the minister, who, in company with his wife, had the experience.

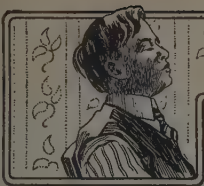
This Seventh-day Adventist minister and his wife had been laboring in Kansas City, Mo., for about three years, but without visible results. One day, while on their way to hold an informal Bible study at a private house, by special invitation, they came to where a stranger, apparently a miller, was sitting on the edge of the sidewalk writing. As they came up to him this man spoke to them and proposed to go with them. They explained that they were not at liberty to take any one with them, but said they would be glad to meet him, indicating a time and place. He declined the invitation, but said he would walk with them for a short distance, and that as they walked they could tell him about their faith and work. Nearly an hour was consumed in going six blocks, the stranger plying them with questions all the way, and insisting upon the briefest possible answers, saying that he would understand if they told it in few words. As they had now come to the last street corner before reaching the house whither their steps were bent, the minister began to fear that they would be detained beyond the time they were due at the house. The stranger, seeming to read his thoughts, hurriedly took from his pocket a small slip of paper, and, handing it to him, gave him

a gentle push, saying as he did so, "Go on. Go on and tell the people of this city that the Lord is coming, the Lord is coming, in the quickest way that you can get it before them."

The minister and his wife bent their heads for a moment over the slip of paper, on which they read these words:—

"Who will have all men to be saved, and to come unto a knowledge of the truth. *Christ's Expositor.*"

Then, looking up to speak to the stranger, they saw no man. They were in a sparsely peopled part of the city, with neither house nor tree within one hundred and fifty yards. The stranger had simply vanished out of their sight, and they went their way, persuaded that they had seen and talked with an angel in the guise of a humble man. And why not, for does not the apostle admonish us, saying, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares?"



Hypnotism.



HYPNOTISM is defined by the Standard Dictionary as "An artificially induced somnambulistic state in which the mind becomes passive, acting readily upon suggestion or direction." Touching the same phenomenon the Century Dictionary says: "The subject believes, and at last does all that is commanded."

That these definitions are no more than the truth, is abundantly shown by the testimony of hypnotists themselves. One of the most prominent of these in America says:—

"What is hypnotism? . . . What force is exerted that, after making a man sleep, rouses him to a false wakefulness in which he obeys any suggestion, loses his identity, speaks a language foreign to him, feels contradictory sensations, takes part in strange scenes, and then is suddenly aroused, to have no memory of what has happened? . . . It is the most wonderful thing on earth. . . . Hypnotism is a *spell*, or trance-like sleep, that *one person*, by certain simple methods, *casts over another*. . . .

The mind of the subject is entirely under the control of the operator. He may be made to see and hear, to think and feel, exactly as the hypnotist wishes. . . . No pen could adequately describe the marvels that may be brought about by hypnotism. You must see

it and learn to use it before you can fully realize how wonderful is that *silent and mysterious force which enables one man to seize on its very throne the will of another, and make him conform to his slightest wish in every act and feeling.*" *

The divine law demands that all our powers be exercised in subjection to the will of God. "Thou



*"Falling, gently falling."
Scene at Denver, Colo.*



*A Dangerous Power.
Scene at South Bend, Ind.*

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," says the Saviour; while the apostolic injunction is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

But in hypnotism we have a "silent and mysterious force," which usurps the place of the Creator and "enables one man to seize on its very throne the

* All Italics in quotations in this chapter have been supplied by the present author.

will of another man and make him *conform to his slightest wish in every act and feeling.*" Surely no man has any right to make such a surrender of his will, to so place himself under the power and will of another; and just so surely has no man the right to usurp such power over the mind and will of another. Such power belongs alone to God, for He only can safely hold such power.

Nor is it necessary in all cases that the subject make a conscious surrender of his will to the operator. L. W. DeLaurence, Professional Hypnotist and Magnetic Healer, in his book, "Hypnotism," under the head, "People Hypnotized Against Their Will," says: "There is a way in which a shrewd hypnotist can succeed in putting people under the influence who really do not care to be hypnotized." He then describes his method of entrapping an unwilling victim, and concludes thus: "You can then proceed by a few well-chosen suggestions to put him dead asleep and induce somnambulism or trance in the regular way. *He will ever afterwards be your subject* if you understand your business in giving post-hypnotic suggestions."

Thus hypnotism not only accepts the sovereignty of the mind when voluntarily surrendered to it, but by force and fraud "seizes upon its very throne the will" of the unwary victim of its hellish arts. Is not such power Satanic, if not in its origin, at least in its exercise?

Whether this power is Satanic, that is, whether Satan or one of his angels merely works through the hypnotist or steps in to complete what he has begun, or whether "the silent and mysterious force" is simply

the perversion of a God-given power, matters little. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" If the power is Satanic, that is if it is conferred upon the hypnotist by Satan, then he who yields to it is directly the servant of Satan. On the



An actual reproduction of the Cover Page of a Book on Hypnotism.

other hand, if this "silent and mysterious force" which seizes "on its very throne the will of another," is only a perverted and misused power, originally God-given and for that reason inherent in man, then he who yields to it becomes, not indeed primarily the servant of Satan, but a servant of one who is himself Satan's servant; and of whom it may be truly said, "A servant of servants shall he be." But in either case the effect can only be ruinous to the one who thus surrenders his will.

How fully the will power may be seized upon, and with what results, may be seen by the following warning from a noted hypnotist of the better class. He says:—

"The hypnotized may fall hopeless victims to the most criminal and harmful actions, not only while they sleep, but after they have been awakened. . . . There lies such infernal power in the hands of the hypnotizer that every one ought to be strictly for-

bidden to meddle with hypnotism, except those who are honorable and trustworthy. The hypnotized can by all kinds of suggestions be made not only to harm themselves, but also others, and they may even be irresistibly driven to any crime."

The question might be asked very appropriately, Where is there a man sufficiently honorable and trustworthy to be a safe custodian of such power, who would be willing to assume the responsibility? Any man who covets such power is an unsafe and dangerous man, no matter what his profession. No man has any right to such power over any human being.

That this "silent and mysterious force" is sometimes used for the alleviation of pain and the subduing of incorrigible children, does not make it any less dangerous. For when occasion requires, "Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers [and agencies] also be transformed as the ministers [and agencies] of righteousness." 2 Cor. 11:14, 15.

Moreover, this false angel of light collects an awful and a lasting toll for all the supposed or pretended benefits conferred. The will power of the subject is forever broken, and he is ever afterwards subject to the will of the hypnotist, unless rescued and set free by divine grace.

Nor is this all; in a book giving instructions in hypnotism, the would-be operator is warned in these words: "If you become excited after having the subject under control, he may remain in that condition for hours, but in my experience there is no danger *if you manage right.*"

That there is not only danger of mismanagement,

but that it often occurs, is shown by the facts connected with two out of a number of cases that might be cited.

In one of these cases the subject was made to believe that he was a pugilist. The hypnotist lost control first of himself and of course of his subject, who soon cleared the house and then began the destruction of fences and other property outside, using as his weapon a heavy ornamental urn. Sixteen young men present were unable to restrain the fury of the subject, who, after thrusting aside his friends, as he might have done so many children, began tearing the clothing from his own body like the man described in Luke 8:26-29. The police patrol was called, and after a desperate struggle by five policemen, the young man was handcuffed and held down while a physician administered morphine to him by hypodermic injection; but even after arriving at the hospital he again became violent, and it was again necessary to quiet him with powerful drugs. We are told that after this experience "he was weak and nervous." Is it any wonder?

The second sample case, illustrative of the "no danger" assurance is that of a young man, a teacher of music, who submitted himself to a professional hypnotist to be taught the "art." Very soon dangerous symptoms began to manifest themselves, such as unnatural nervousness, great mental agitation, rapid dilation and contraction of the pupils of his eyes, etc., and in a short time he became hopelessly insane.

And let no one suppose that the hypnotist is himself safe. No man can debauch the will and mind of another without sinning against his own soul. Nor

is this all; the operator may become self-hypnotized and fall into that form of hypnotic sleep technically known as the "lethargic" or "independent state." This is a condition so closely resembling death as to deceive even experts. "There is no doubt," says Professor DeLaurence, "that Bishop, the mind reader, was in this condition when the autopsy was performed upon his supposed dead body." Nor is self-induced hypnosis uncommon. In the fall of 1904, the newspapers reported the case of a hypnotist in New York City who went to one of the hospitals there and begged to be taken care of, as he feared that he was about to pass involuntarily into the lethargic state, and was in terror lest he might be buried alive.

Surely such facts alone, if there were no moral principle involved, ought to deter any one from meddling in any way with this "silent and mysterious force."

Another statement made by hypnotists, and which is doubtless true, demands special consideration. It ought to appeal strongly to Christian minds. It is the claim that under this "silent and mysterious force" the subject "loses his identity" and "*speaks a language foreign to him.*"

The power thus to speak in an unknown tongue is one of the gifts of the Spirit of God; but it would be blasphemy to assert that it is the Divine Spirit that confers this power upon the hypnotized subject. Nobody claims this; indeed it is asserted that the mind and will of the subject are controlled by the mind and will of the human operator, the hypnotist. The real truth, however, is that the hypnotic gift of tongues is nothing more nor less than a Satanic counterfeit

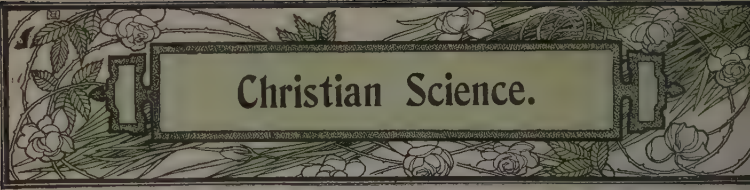
of the Divine Spirit's gift of tongues on the day of Pentecost. In its nature and tendency it is closely akin to the false miracles wrought by Jannes and Jambres for the purpose of discrediting the signs shown by Moses and Aaron. Now, as these magicians withstood Moses, so will there be in the last days men professing godliness who will oppose and seek to discredit truth by various counterfeits and substitutes. See 2 Tim. 3:8.

Hypnotism is new only in name, for it has long been practiced by heathen conjurers in India, and has been known to Western civilization for more than a century and a half under the name of "Mesmerism;" while its principles are doubtless as old as the human race. But its modern growth and the wonderful claims made for it are nevertheless suggestive of the dawn of the time foretold by the apostle, when Satan shall work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

Another evidence that hypnotism is not of God is found in the fact that while this power, or at least the knowledge of how to exercise it, may be bought with money, the gift of God is beyond purchase. "Thy money perish with thee," said Peter to Simon the sorcerer, "because thou hast thought that the gift of God may be purchased with money." Acts 8:20. But hypnotism is a commodity to be bought and sold, the same as the knowledge of any other money-making art.

Hypnotism, under whatever name it may be known, is evil and only evil continually, for it violates the

great principle of liberty of soul, of individual responsibility and accountability. Whosoever surrenders his will to any man, should know that once out of his own keeping, his will can be restored to him only by a miracle of divine grace, and that he is in imminent danger of being led captive by Satan at his will. Therefore "avoid it, pass not by it, turn from it, and pass away."



Christian Science.



CHRISTIAN SCIENCE is one of the most vague and illusive of all ethical systems; and yet withal, judged by its remarkable growth, it is by no means lacking in elements that appeal strongly to many minds.

Writing for the October, 1901, number of the *Metropolitan Magazine*, of the spread of this new religious cult, Mr. W. D. McCrackan, chief of the Christian Science Publication Committee, State of New York, said:—

“The work which Mrs. Eddy has accomplished in so short a time appears to be without parallel in history, and it has not yet received its full recognition in every quarter.”

ITS GROWTH.

“The growth of Christian Science during the last ten years has been large. The Scientists now claim over half a million adherents, thus giving them a numerical rank among our more prominent religious bodies. They have over ten thousand practitioners devoted to healing the sick. . . . They have more than four hundred congregations, and during the last five years have built many churches, costing from one thousand dollars all the way up to two hundred thousand.”—*Fred. Winslow Adams*.

This statement seems to be justified by the history of this so-called science. But though popular to a degree, and widespread to a still greater degree, Christian Science has not ceased to be vague and illusive, and its phases and definitions are nearly as varied as the votaries of the system are numerous.

Christian Science denies the existence of matter, and teaches

that there is no reality in sin, sickness, or death. In the article before referred to, Mr. McCrackan says:—

“The teaching of Christian Science concerning matter, as well as sin, sickness, and death, must be spiritually apprehended.” “What Christian Science teaches concerning matter may well be illustrated by referring to a saying of Professor Huxley. ‘After all,’ he says, ‘what do we know of this terrible matter, except as the name for the unknown hypothetical cause of states of our own consciousness?’ Matter is therefore a mental concept only. . . . Only in this sense is the existence of matter denied [admitted rather] by Christian Science.”

“In the same manner,” continues Mr. McCrackan, “Christian Scientists do not deny the existence of sin, sickness, and death as creations of the human mind, and therefore as subjects to mental treatment.”

And this is as close as you can ever get to a definition of an article of Christian Science belief; for its articles of faith and its explanations of those articles alike resemble the utterances of the Delphic Oracle, which were so ambiguous that whatever the event, it could be made to appear as fulfilling the words of the oracle.

But while it is difficult to learn with certainty what Christian Science really is, and what it really teaches, it is clear enough in some of its negatives. We may therefore know at least something of what it does not

“ONLY WORDS.”

“To those who read it [‘Science and Health’] it seems at first without plan or purpose—only words, words, words, words, and, what is more, words whose meanings are uncertain and shifting. If you pore over its pages you soon fall under the sway of the book and lapse into a condition of mental dizziness or vertigo. The reasoning faculties are benumbed and your critical judgment is lulled to sleep.”—*Rev. P. C. Wolcott.*

teach—or rather, what it denies. And in examining this phase of the question we shall learn that this



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Boston's New Christian Science Cathedral.

One of the largest and most expensive churches in America, raised by a sect which has been in existence little more than a quarter of a century. Cost, \$2,000,000. The dedication took place on June 10, 1906.

so-called science is the negation of much that has long been regarded as vital in Christian faith.

Though the thing itself is as old as the vain imaginations incident to the sinful state and conse-

quent separation from the Source of wisdom, Mrs. Eddy is the mother of that modern phase of mysticism known as "Christian Science." She it is who has developed the theory as taught to-day, and she it is whose utterances upon the subject are regarded by her disciples as authoritative and final. We turn, therefore, to her writings for further information touching this "science."

Mrs. Eddy has published a "Key to the Scriptures," and in this "key" are to be found many astonishing things. For instance, in commenting on Gen. 1:1: "In the beginning God created the heavens and the earth," Mrs. Eddy says:—

"This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected. These ideas range from the infinitesimal to immensity, and the highest ideas are the sons and daughters of God."

Of course, since in Mrs. Eddy's philosophy matter itself is only a figment of the mind, she can not admit a material creation: "Hence the heavens and the earth created by God in the beginning are only ideas!"

Gen. 1:2 tells us that in the beginning "the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Here is Mrs. Eddy's explanation of this text:—

"The divine principle and idea constitute spiritual harmony,—heaven and eternity. In this universe of truth matter is unknown. . . . Christian Science, the word of God, saith to the darkness upon the face of error, 'God is all-in-all,' and light appears in proportion as this is understood. It reveals the eternal wonder,—

that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms."

Whoever can do so, may, at his leisure, trace the connection between the text and Mrs. Eddy's comment. We confess our inability to see any light in it.

HARD TO UNDERSTAND.

"In dissecting Christian Science the author has come to the irresistible conclusion that in its genesis, its contradictions, its perversions of Scripture, its travesties of ordinary language, it is its own best refutation. For nearly twenty-five years he has known of Christian Science. Being fond of psychological subjects, he has made a special study of Mrs. Eddy's book, 'Science and Health,' in its various editions. He has given it as much attention as he gave to the study of the integral and differential calculus in the University. The more he pored over it the less he found he knew of it."—*Bishop Samuel Fallows.*

The fact is, as before shown, that Christian Science denies the existence of that which is material, that is, of matter, "except as the name for the unknown, hypothetical cause of states of our own consciousness." It is, therefore, with Mrs. Eddy an unthinkable thing that God created what we call the heavens and the earth. The things which we see are only "ideas," which we in our low estate have mistaken for matter!

Consistently enough, Mrs. Eddy and her disciples deny the existence of disease, and treat it as an imaginary condition to be removed by a merely mental process.

Their treatment consists in denials of the reality of pain and sickness, and in endeavoring to get the patient to believe that he is not sick. Doubtless this method answers every purpose in many cases; but in anything except nervous and functional disorders it is sure to fail, as it has many times, as thousands of grass-covered and flower-strewn mounds give mute testimony. An appropriate inscription for many a tombstone would be, "Died of Criminal Neglect." In numerous cases

children of tender age have been the innocent victims of this Christian Science craze.

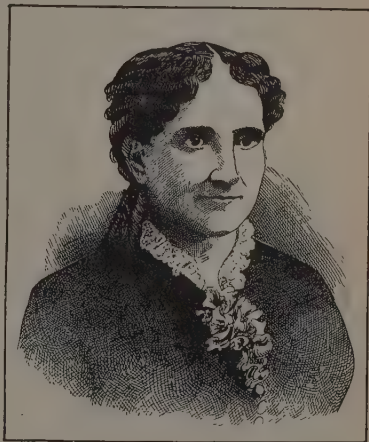
A Revival of Pantheism.

Briefly stated, Christian Science, although its followers may be most sincere, is in substance a revival of ancient pantheism, or the doctrine that God is all, and conversely, that all is God. The term *pantheism* is derived from the words *pan*, all, and *theo*, God.

Pantheism teaches that God is not a person, but an essence, filling the universe. It teaches that the heavens, the stars, the ocean, the forests, man, every living creature, in fact all things, visible and invisible, are God. (See chapter on Pantheism.)

The Doctrine of Supreme Egoism—of Self Deified.

Christian Science is the doctrine of supreme selfishness deified, the doctrine of supreme and infinite egoism. If the reader will study candidly the following brief



Mrs. Mary Baker G. Eddy.

quotations from standard authorities on this belief, the foregoing statements will be proved to his satisfaction.

Mrs. Mary Baker G. Eddy is considered the originator and organizer of modern Christian Science. She was born at Bow, on the Merrimac River, New Hampshire, July 16, 1821. Her book, "Science and Health, with Key to the Scriptures," is the recognized standard

authority among her followers. From this book (123rd edition, 1897) we make a few quotations.

The "I" or "Ego."

The very first words are as follows: "In the year 1866 I discovered the science of metaphysical healing and named it Christian Science."

MRS. EDDY'S WRITINGS.

In the *New York Weekly Witness* of May 13, 1908, the question is asked, "Can you tell what there is in Christian Science that is attracting so many people?" The following paragraph is given in answer:—

"But how has this fantastic idiocy captured so many nice and otherwise intelligent people, who believe that they are worshiping the true God while bowing down before an all-embracing and impersonal MIND? To understand that strange fact, it would be necessary to read some of Mrs. Eddy's writings. She possesses the marvelous faculty of saying and unsaying things in many different ways until the mind of the reader is apt to get twisted up so completely as to be quite unable to untwist itself again. It gets lost in a maze of contradictions, and the only fact that is made quite clear to it is that only a very clever person could possibly understand such teaching. And the conclusion which many minds draw from this fact is that they must be very

Contrast the opening words of this book with the first grand yet simple words of the Holy Scriptures: "In the beginning God created the heaven and the earth." Gen. 1:1. "In the beginning God" (Bible); "In the year 1866 I" (Mrs. Eddy). The "I," the "Ego," throughout this work and throughout the teachings of Christian Science, is supreme.

Preceding the preface, immediately following the title page, appears the following astonishing couplet, which is, in fact, the sum and sentiment of the entire work:—

"I, I, I, I itself, I,

The inside and outside, the what and the why,

The when and the where, the low and the high,

All I, I, I, I itself, I."

Note the similarity of sentiment as found in Isa. 14:12-14: "How art thou fallen from

heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, *I* will ascend into heaven, *I* will exalt my throne above the stars of God: *I* will sit also upon the mount of the congregation, in the sides of the north: *I* will ascend above the heights of the clouds; *I* will be like [Heb., I am like] the Most High."

In the first comparison of Gen. 1:1 with the bombastic claim of discovery by Mrs. Eddy, there is an infinite contrast.

In the impious and egotistical words of Lucifer, the fallen angel, and the foregoing couplet from Mrs. Eddy's book, there is a striking parallel. Is it not reasonable to infer, therefore, that the self-exalting assertions of Christian Science derive their inspiration from that Lucifer who advanced his claims so brazenly in the very courts of heaven?

On page 7 of the same book is found the assertion, "A lady whom *I* cured of consumption." Yet even Jesus, when performing

clever because they think they understand it. When any one has fairly arrived at that conclusion, he is ready to gulp the whole of the teaching which has produced a result so flattering to his vanity."

CHRISTIAN SCIENCE TEXT-BOOK.

The humorist Mark Twain, in his book, "Christian Science," speaks as follows regarding the text-book, "Science and Health":—

"Of all the strange and frantic and incomprehensible books which the imagination of man has created, surely this one is the prize sample. It is written with a limitless confidence and complacency, and with a dash and stir and earnestness which often compel the effects of eloquence, even when the words do not seem to have any traceable meaning. There are plenty of people who imagine they understand the book; I know this, for I have talked with them; but in all cases they were people who also imagined that there were no such things as pain, sickness, and death, and no realities in the world; nothing actually existent but *mind*. . . . When you read it, you seem to be listening to a lively and aggressive and oracular speech delivered in an unknown tongue, a

speech whose spirit you get, but not the particulars."

In a fancied review of a treatise on the skull, Twain gives the following:—

"The Postcentral Fissural Complex.—In this hemisphericum, the postcentral and subcentral are combined to form a continuous fissure, attaining a length of 9.5 cm. Dorsally, the fissure bifurcates, embracing the gyre indented by the caudal limb of the paracentral. The caudal limb of the postcentral is joined by a transparietal piece. In all, five additional rami spring from the combined fissure. A vadium separates it from the parietal; another from the central."

Regarding the foregoing paragraph he adds: "At that point I got excited myself, and spoke bitterly of these mongrel inanities, and said a person might as well try to understand 'Science and Health.'"

the most mighty miracles, said, "I can of Mine own self do nothing." John 5:30.

In the glossary of "Science and Health," pages 570–583, occur the following definitions: "I, or EGO: Principle; Spirit; Soul; incorporeal, unerring, immortal, and eternal Mind." "There is but one *I*, or *US*, but one Principle, or Mind, governing all existence."

Man as God.

"I AM: God; incorporeal and eternal Mind; divine Principle; the only Ego." This I, or Ego, is thus defined as being "Mind, Spirit, Soul, God." Therefore each individual may say, "I am God."

"MAN: The infinite idea of infinite Spirit; the spiritual image and likeness of God; the full representation of mind."

The definition of mind is as follows: "The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine principle, or God, of whom man is the full and perfect expression; Deity, which outlines, but is not outlined." Thus man is "Mind," and "Mind" is "God;" the "Ego," the "I," is "God." Is not this teaching that man is God the same teaching as that of

the serpent who said, "Ye shall be as God?" Gen. 3:5, R. V.

No Literal Heaven.

With the Christian Scientist there is no personal God or actual heaven. With him God is but an essence, a divine principle, permeating and filling the universe. Man, being a part of the universe, and according to his



Home of Mrs. Eddy, Concord, N. H.

own estimate the principal part, is therefore himself God. Heaven, as explained by Christian Science, "is not a locality, but a divine state of mind."—*Science and Health*, p. 291, edition of 1905.

God All in All.

A standard and catching phrase among Christian

Scientists is, "God is all in all." This, in our present state of imperfection, is a falsehood. Christ acknowledged Satan as "prince of this world," see John 12:31; 14:30; 16:11.

So long as sin and Satan control the larger part of humanity, it is a fearful libel on the holy and sacred character of God to say that He is *now* all in all.

By sin this world was lost to the loyal universe of God. The mission of Christ to earth was to bring it back to loyalty to its Creator. When sin is finally conquered and blotted out of the universe of God, then God will be loved and obeyed by all. Then, and not till then, can God be said to be "all in all."

Paul understood this when he wrote, "Then cometh the end, when He [Christ] shall have delivered up the kingdom to God, even the Father; when He [Christ] shall have put down all rule, and all authority and power [the rule, power, and authority of Satan]. For He [Christ] must reign, till He hath put all enemies under His [the Father's] feet." 1 Cor. 15:24, 25. And again, "But now we see not yet all things put under Him." Heb. 2:8.

These statements by Paul strike a crushing blow at the very foundation-stone of Christian Science, at least from its pantheistic standpoint. And with pantheism destroyed, the whole superstructure of Christian Science falls.

A Higher Revelation.

By the modern Christian Scientist, Mrs. Eddy is regarded as interpreting in our day the feminine idea of divinity, as Christ represented in His day the masculine idea of divinity; to them she stands in the place of Christ

at the present time, as the following quotations will show:—

“After reading Miscellaneous Writings [by Mrs. Eddy], one is impressed with the fact that God has done this with His anointed.”—*Christian Science Journal*, March, 1897.

“I know the crucifixion of the one who presents truth in its higher aspect will be this time from a bigger error, through the mortal mind instead of its lower mind and strata, showing that the idea given to man in this time is *higher and more permanent than ever before*.”—*Letter written about 1877, and reproduced photographically in McClure's Magazine for March, 1907*.

“No person can take the individual place of the Virgin Mary, no person can compass or fulfill the individual mission of Jesus of Nazareth, nor can any one take the place of the author of ‘Science and Health,’ the discoverer and founder of Christian Science. Each individual must fill his own niche in time and eternity. The second appearing of Jesus is unquestionably the advent of the advancing of the idea of God [heathen pantheism pure and simple] as in Christian Science.”—*Mrs. Eddy in book, Retrospection and Introspection, pp. 95, 96*.

Antichrist.

“We have no longer a personal Jesus. We are no longer seeking to be like the sinless Jew of eighteen hundred years ago. Here let us apprehend the wise words of our teacher [Mrs. Eddy], ‘Christian Science is the second advent of Christ.’ ”—*New Interpreter, p. 110*.

Our Saviour foresaw that Satan would bring in many delusions to blind minds as to the literal, visible coming

of Christ in the clouds of heaven, and so gave the following warning:—

“For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” Matt. 24:24-27.

No Personal Christ.

In the teachings of Christian Science, “Christ is only the name for that state of consciousness which is the goal, the inevitable, ultimate state of every mortal.” Jesus was only a man; that Christ which dwelt within Him was Divine Mind, dwelling more or less in all of us, but manifested in the highest degree first in Jesus, and secondly in Mrs. Eddy; and Mrs. Eddy’s Christ-manifestation is “higher and more permanent” than that of Jesus.

Gospel by Male and Female.

After a brief exposition of the “woman clothed with the sun,” whose Child “was to rule all nations with a rod of iron” (Rev. 12), the following words appear: “Herod decreed the death of all children so that the man Jesus [the masculine representation of the scriptural idea] might not hold sway and so deprive Herod of his crown. . . . God’s idea will eventually rule all people and conditions,—imperatively and positively and finally. This immaculate idea, represented to us first by *man* [Jesus],

and last *by woman* [Mrs. Eddy], will baptize with fire."—*Science and Health*, p. 513, ed. 1888.

Rev. Geo. B. Day, M. A., C. S. B., in a sermon preached before the Chicago church of this cult and afterward approvingly printed in the *Christian Science Journal*, declared that "Christian Science is the gospel by woman." He went on to say, "We are witnesses how the truth of the gospel was given to *male* and also to *female* trust."

Eighteen hundred years ago Paul declared that man was the head of the woman, but now in "Science and Health" it is asserted that "woman is the highest form of man."

It is because woman is more spiritual than man that Christian Science writers in the *Journal* explain that the woman perceived the nothingness of matter, although Jesus did not, and that she was able to interpret the feminine idea of God, which is essentially "higher" than the masculine. (See articles by Georgine Milmine in *McClure's Magazine* for March, 1907, and February, 1908.)

Title of "Mother" Defined.

The title by which Mrs. Eddy has for years been addressed by loyal Christian Scientists is "Mother." The Christian Science definition for mother is as follows:—

"MOTHER. God; divine and eternal principle; life, truth, and love."—*Science and Health*, p. 579, ed. 1897.

Jesus is the masculine Christ, Mrs. Eddy the feminine Christ; Jesus the Father-God, and Mrs. Eddy

the Mother-God. When this claim is understood, we are prepared for the following astonishing Christian Science interpretation, or, we may rather say, parody of the Lord's prayer, which is found on page 322 of "Science and Health."

The New Lord's Prayer.

"Our Father and Mother God [Jesus and Mrs. Eddy], all harmonious, Adorable One. Thy kingdom is come, good is ever-present and omnipotent. Enable us to know,—as in heaven so on earth,—that God is all in all. Give us grace for to-day; feed Thou the famished affections; and divine love is reflected in love; and leaveth us not in temptation, but delivereth us from evil,—sin, disease, and death. For God is omnipresent Good, Substance, Life, Truth, Love."

Could there be more absolute and terrible idolatry? It is surely the veriest heathenism, yet daring to call itself Christian, the most shocking burlesque on the beautiful and simple prayer which Jesus taught His disciples to pray:—

"Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever. Amen." Matt. 6:9-13.

Denies the Genesis Account of Creation.

What sort of "Key to the Holy Scriptures" is "Science and Health?" The reader may judge for

himself from the following quotation concerning the material and immaterial:—

“The second chapter of Genesis contains a statement of this material view of God and the universe, which is the *exact opposite* of Scientific Truth. The history of error, or matter, if veritable, would set aside the omnipotence of Spirit; but *it is the false history* in contradistinction to the true. The science of the first record proves the incorrectness of the second, for they are antagonistic.”—*Science and Health*, p. 51, ed. 1897.

Again, referring to the second chapter of Genesis the question is asked, “Is this addition to His creation real or unreal? Is it truth, or is it a *lie* concerning man and God? It must be the *latter*, for God presently curses the ground.”—*Ibid.*, p. 517.

The foregoing surprising statement is explained on the basis of higher criticism: “It may be worth while here to remark that according to the best scholars, there are clear evidences of two distinct documents in the early part of the book of Genesis.”—*Ibid.*, p. 516.

The author further states that the distinction between these two documents in Genesis is definite until the twelfth chapter is reached, “after which the distinction is not definitely traceable.” So, according to “Christian Science and Key to the Scriptures,” a part is true and the other a lie, and the truth and the lie are so closely blended that the distinction cannot be traced.

Denies Sin, Sickness, and Death.

After reading the foregoing paragraph, we need

not be surprised to find the author of "Christian Science" directly misquoting Scripture as she does in regard to Lazarus on page 241. Nor to read on page 471 the statement, "Man is incapable of sin, sickness, or death, inasmuch as he derives his essence from God, and possesses not a single original or underived power. Hence the real man cannot depart from holiness."

Death in Heaven.

On page 243 is found the following surprising statement: "Death will occur on the next plane of existence as on this, until the understanding of life is reached." Death in heaven! This is in reality the heathen doctrine of transmigration of souls through ages until the divine essence is reached, the heaven of the Hindu nonentity.

No Death on Earth and No Resurrection.

But while the author claims that there will be death in heaven, there is no death on earth. She says: "The belief that material bodies return to dust, hereafter to rise up as spiritual bodies, with material sensations and desires, is incorrect."

No Literal Angels.

On page 195 she says: "My angels are exalted thoughts. . . . Angels are God's impartation to man, —not messengers or persons, but messages of the true idea of divinity flowing into humanity."

Christ Did Not Die for Man.

On page 349 Mrs. Eddy emphatically denies the death of Christ for the sins of the world. Of the

stay in the tomb she says: "The lonely precincts of the tomb gave Jesus a refuge from His foes, and a place in which to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. He proved life to be deathless, and love to be master of hate. He met and mastered, on the basis of *Christian Science*, the power of mind over matter, and over all the claims of medicine, surgery, and hygiene.

"He took no drugs to allay inflammation. He depended not upon food or pure air to resuscitate wasted energies. He required not the skill of a surgeon to heal the torn palms and bind up the wounded side and lacerated feet, that He might use those hands to remove the napkin and winding-sheet, and employ His feet as aforetime."

"His disciples believed Jesus dead while he was hidden in the sepulchre; whereas *He was alive*, demonstrating, within the narrow tomb, the power of Spirit to destroy human, material sense."

"Jesus' students, not sufficiently advanced to understand their Master's triumph, did not perform many wonderful works until they saw Him after His crucifixion, and learned that *He had not died*. This convinced them of the truthfulness of all He had taught."

Contradicts the Teaching of Christ to the Disciples.

Is not the foregoing the logic of the serpent? Again and again Jesus told His disciples that He would die and rise again, but the Christian Science "Key to the Scriptures" tells us that Jesus taught His disciples that He did not die, and that He was

healing Himself by Christian Science in the sepulchre. Would this convince them that He had told the truth when He had repeatedly instructed them that He would die and rise again?

Thus the very key-note of redemption—that Christ died for our sins according to the Scriptures—is denied positively and absolutely, and in its place a sacrilegious, blasphemous account is given of Jesus healing Himself by Christian Science while in the tomb. How can this, which denies the very fundamental principle of Christian faith, that Christ died and rose again, be called *Christian Science*? Is it not rather antichristian science?

Not Even Worldly Science.

Neither is it the science of this world. It denies the very existence of matter, of evil, of pain, of cure for sickness. Note the following, quoted from page 38: "A mother runs to her little one, who has hurt her face by falling on the carpet, and says, moaning more childishly than her child, 'Mamma knows you are hurt.' The more successful method of treatment is to say, 'O nonsense [*no-sense material*]. You're not hurt, so don't think you are.'"

Again on page 411: "The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day, and covering it with dirt in order to make it thrive."

Page 412: "A child can have worms, if you say so,—or any other malady, timorously holden in the beliefs of those about him, relative to his body."

We do not hesitate to affirm that these absurd,

unscientific, and cruel ideas are directly responsible for the death of many, some of them helpless children, who have suffered and died without help from nurse or physician. How, then, may this be termed either Christian or science?

The Commercial Feature.

There is one feature to which we have paid



First Church of Christ, Scientist, Manchester, England.

comparatively no attention, and that is the commercial feature of Christian Science. Mrs. Eddy states in the latter part of the preface to "Science and Health," that "During seven years some four thousand students were taught by the author in this college." She refers to what was called the Meta-

physical College of Boston, which was opened in 1881.

The regular charge for twelve lessons in Christian Science, afterward reduced to seven lessons, was \$300. This rate of tuition Mrs. Eddy claims to have received by direct revelation. Four thousand students at \$300 each would bring the sum of \$1,200,000, so that from this source alone Mrs. Eddy received the sum of \$171,428.57 per year.

This large income derived from tuitions, was not the only source of profit. It is, however, a good recompense for one who professed to be doing the very work of Him who said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

A Fixed Fee.

Professional Christian Science healers expect a regular fee. At the various institutions and academies where its theories are taught, the charge for a term of lessons was from one hundred to two hundred dollars, and a healer's charge was usually one dollar a treatment, or daily treatment at five dollars a week.

One healer writes in the *Christian Science Journal*, May, 1890: "To allow a patient to decide the price would certainly be unselfish on the part of the healer, but such laxity might allow selfishness with the patient."

Another practitioner protests that the customary fee is too little. "It is a low plane of thought that goes through the community, and erects a barrier

against generosity and even fair compensation."—*McClure's Magazine*, February, 1908.

In the foregoing there is abundant contrast with the healing that was done by the Lord Jesus Christ and His disciples. Can we imagine the Saviour healing at so much a treatment? Can we think of the apostle Peter sending in a bill to Tabitha after raising her from the dead?

Simony.

There is, however, a terrible parallel in the eighth chapter of Acts. After recounting the wonderful works of Philip in Samaria, in the sixth and seventh verses, the Scripture says, "Many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, who beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that *himself* was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God."

The Scripture then speaks of Peter and John coming down and praying with the converts that they might receive the Holy Spirit. And when they laid "their hands on them, . . . they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

Note the close parallel, for it is directly taught that Christian Science is the descent of the Holy Ghost. For on page 348 we read, "This understand-

ing is what is meant by the descent of the Holy Ghost,—that influx of Divine Science which so illuminated the Pentecostal day, and is now repeating its ancient history.”

It can, then, truly be said, according to Christian Science teaching, that those who are learning to be healers are asking to receive the Holy Ghost,—as they interpret it, “Divine Science.” For this they pay money, and in turn demand money from their patients. The professional cards of more than three thousand paid healers appear in the columns of the *Christian Science Journal*.

When Simon the sorcerer asked Peter saying, “Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost,” and offered him money, note the scathing rebuke of Peter to the request: “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” May this apply as well to those doing the same work in the twentieth century?

This very circumstance was cited by a judge at Beatrice, Neb., when Mrs. Buswell, a Christian Science healer, was summoned before his court on the charge of practicing medicine unlawfully. She objected that her treatment was in the way of religious exercise, and did not come under the jurisdiction of the medical laws of the state. When upon questioning she

admitted that she accepted money for these treatments, the judge cited her to the reply of Peter to Simon the sorcerer. Either the Christian Scientist's God is not the Christian's God at all, but an empty, impersonal essence, or Christian Science practice is the most fearful Simony, sacrilege, and blasphemy.

Hinduism and the Religion of Jesus Christ.

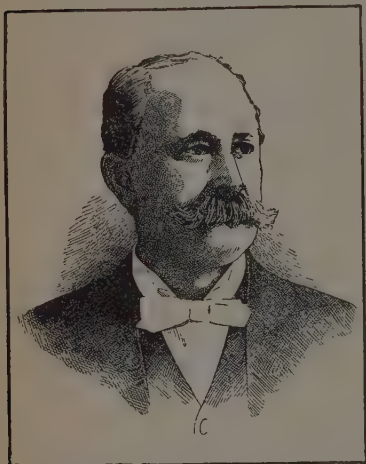
The writer desires to quote a few statements from the *Washington News Letter*, published by Col. Oliver C. Sabin, the leader of Evangelical Christian Science, which is an offshoot of the system taught by Mrs. Eddy. In speaking of the nature of his treatment in the *News Letter* of April, 1903, he says, on page 416: "This treatment as given by me is the combining of the occult of India and Brahm with the religion of Jesus Christ." He further states: "Now this Indian religion of Brahmanism has been shown by scientific research to be the father of all learning and all the languages and tongues of the world, commencing six thousand years and over before Christ."

It is well stated that "scientific research" has discovered all this regarding Brahmanism. It is

IT IS BRAHMANISM

"An analysis of Eddyism will show whether or not it is 'Christian' and 'Science.' The very basis of Mrs. Eddy's religio-philosophical teaching is heathen and not Christian. She says: 'There is but one I, but one mind or spirit, because there is but one God.' 'There is no finite soul or spirit.' . . . And again, 'God, soul, is and was and ever will be; and man is co-existent and co-eternal with the soul.' Thus man is neither separate or distinct from God. But heathen Brahmanism, thousands of years before Mrs. Eddy was born, and yet of whose dogmas she was profoundly ignorant, taught that its devotees 'must notice the illusory character of all that seems to exist, or all that is besides the Absolute Spirit, and be thereby in a position to say, 'I am Brahmah, the unchanging, pure, intelligent, free, undecaying, supreme One, eternal, secondless.'"—*Bishop Samuel Fallows.*

the kind of science stated by Paul to be "science falsely so called." The very period of time quoted stamps it as false in the light of the revelation of God. In truth, the Hindu cult embodies almost everything vile and offensive in the eyes of God. It represents the



Col. Oliver C. Sabin, Bishop of the
Evangelical Christian Science
Church.

greatest triumph of Satan in all the world. Its votaries have absolutely given themselves over, and are being "led captive by him at his will." And yet this man claims to have reconciled these diametrically opposite forces, so that they have combined through his effort, and have united in a new religion, which this man represents. Certainly Mr. Sabin does not hold back through any dictates of modesty.

But his claims reach still further. He says: "This

treatment which I am going to exemplify to-night came from that source to me, and *I combined with it*, as I was led to do, *the religion of Jesus Christ*, and I believe as I state to you that this treatment is the key that unlocks the path to eternal youth. And I mean by that literally what I say, and that any person who will take this treatment systematically, earnestly, and sincerely will never see physical death."

So, then, the clear and unequivocal confession of a noted Christian Science healer is that this healing

power came from the heathenism and darkness of India. That this is true, we are not prepared to deny. The basis of the religion of India is Pantheism. This is constantly re-iterated in the teachings of Christian Science. The following two verses taken from the *Washington News Letter* of November, 1902, written by Prof. W. R. Carruth, are to the point:—

“A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it evolution,
And others call it God.

“Glimmering waters and breakers,
Far out on the horizon’s rim,
White sails and sea gulls glistening
Away till the night grows dim;
And shells, spirit-painted with glory,
Where sea-weeds beckon and nod—
Some of us call it ocean,
And others call it God.”

With the Christian Scientist, the infidel doctrine of evolution, the ocean, all nature, in fact everything, is God. Many religious teachers to-day who do not claim to be Christian Scientists declare the same thing, that nature is God, and God and nature are synonymous.

Nothing Higher than Self.

Self is the highest type possible with the Chris-

tian Scientist. In the *Washington News Letter* of January, 1903, page 230, we note the following "Higher than Self there is nothing; for the individual Self is an inseparable portion of the universal Self that constitutes God, Infinite Spirit, the Universe. To degrade Self,—the Soul, unmanifest or manifest,—is to degrade God."

"The Life Principle manifests the Christ Ideal. And this has no necessary relation to the man Jesus or the Christian religion, or the Bible."

"The spiritual Life requires no outward authority. The Soul is its own authority. It links itself to no special observances, it requires no church or organization, it demands no holy book or sacred Scripture."

"One must first elevate and glorify Self, and then only may he elevate and glorify his neighbor. One cannot raise others except as he raises the Self."

The exaltation of self drove the devil out of heaven. By exalting self in humanity, Christian Science professes to bring humanity back to heaven. The proposition is simple, but lacks consistency.

Teachings Identical with Spiritualism.

Christian Science teaching is in many things identical with the teachings of Spiritualism. The same Christian Science magazine above mentioned quoted with evident approval the following statement from the *Banner of Light*, a leading Spiritualist paper: "No mortal in close touch with his Soul-Self ever thinks other than the purest and noblest of thoughts. As man rises in the scale of being, he finds that words are not needed to express the highest sentiments of his being. The Soul has a language

of its own, but that language is voiceless—wordless—and can only be comprehended by Soul. If all the children of earth would but seek to find their own Soul-Selves, to live in harmony therewith, only thoughts of love, of truth, and of goodness would be sent out to vibrate through the universe.”

Denies a Personal God.

On page 236 of the same number of the *Washington News Letter* we find the following: “The Soul is eternal. No power in the universe can harm or destroy the Soul, because it is the only eternal, pure, simple in the universe. You, blessed Soul, are eternal. Realize that truth, and you are saved from all delusion and insane thought about creation, a monster God, and a Satan or devil. Realize you are a part of the Great One, and you will not commit so-called sin or evil deeds. Live in the universal Mind, and you will live with the true God and the angels. Live in the Universal Mind, and you are all love, all peace, all calm, all power, and all force of the universe,—you are omnipotent, omniscient, and omnipresent.”

“I Am God.”

In an article written by Annie Rix Miltz, entitled “I Am Myself,” on page 232 of the same number of the *News Letter*, appears the following: “My being is God, and not the image and likeness of God. I am what I choose to be. I am no imitation or suggestion. . . . I am the real thing. I am IT.” And again, “I am God-being, absolutely loving, forgiving, healing, redeeming, saving. I AM CHRIST. I am

the God-Self, perfect, pure, free, wholesome. Nothing can use me for evil. I am no mirror for devils. I know no adversary. I am the light of the world, and in me there is no darkness at all."

An Exact Fulfillment of Prophecy.

If this blasphemous self-exaltation does not fulfill the prophecy of Jesus in Mathew 24:5, 23, 24, how could such a prophecy be fulfilled? "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I AM CHRIST; and shall deceive many." "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

We do not deny that healings and wonderful works have been wrought by Christian Scientists, and others who derive their power from the same source; but we do affirm that the source is not divine, but evil and intended to deceive. 'Then is not the terrible prophecy recorded in 2 Thess. 2:9-12 being fulfilled? Of this power the apostle says, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

An Unfailing Test.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

As will be seen by a considerate reading of this chapter, almost every essential claim of the Scripture is denied and nullified by the counter-claims of Christian Science. Yet the highest claims are put forth as to the source of these manifestations. In fact, Christian Science claims the Holy Spirit as the direct source of all its manifestations and power.

"To the law and to the testimony." What says the word of God? "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come." 1 John 4:1-3.

If there is one principle of the Scripture more than another which is denied by Christian Science, it is the mission of Jesus Christ to this world, His death and burial, and His atonement for the sins of the world. The whole trend of the teachings of this cult is diametrically opposed to the principles of the Bible, some of which they attack openly. Hence their light cannot be the light of heaven, nor their power the power of God.

Whence, then, is its origin? It must be found in the only other supernatural power in the universe, the power of Satan. The exercise of this power is

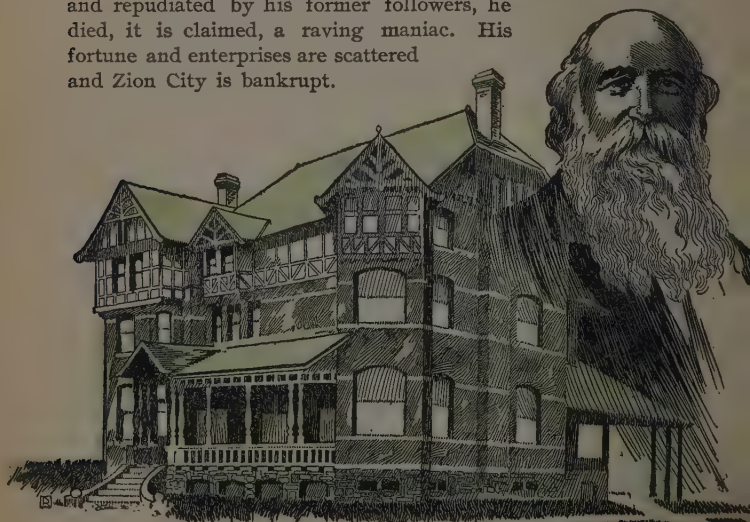
ever to deceive and lead mankind to final ruin. Christian Science and kindred errors are the outgrowth of the subtle, deceptive workings of Satan in the last days, against which the follower of Christ is particularly and many times warned.

John Alexander Dowie.

Pedigree, from claims by Dowie, and the outcome as recorded by history:—

Elijah I., translated to heaven. Elijah II., John the Baptist, forerunner of Christ, beheaded by Herod. Elijah III., John Alexander Dowie, founder of Dowieism, banker, publisher, and controller of vast financial enterprises in Chicago, and founder of Zion City. Claimed many wonderful faith cures.

Although not affiliating with Christian Science, his work was closely akin to it. In a few years he gained a large following, and from the gifts of adherents accumulated over *twenty millions*. Through disappointment in his mission to New York and other places, his health gave way, and in 1906, forsaken and repudiated by his former followers, he died, it is claimed, a raving maniac. His fortune and enterprises are scattered and Zion City is bankrupt.



Shiloh House, Dowie's former Residence.



"Babylon . . . is fallen, and is become the habitation of devils, . . . and a cage of every unclean and hateful bird." Rev. 18:2.

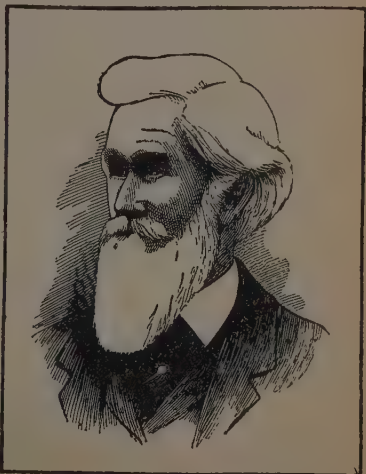
New Thought and Pantheism



EW Thought originated from identically the same source as Christian Science. The Rev. Warren Felt Evans, M. D., is called the father of the New Thought school. He was born in Rockingham,

Vt., Dec. 23, 1817. For a time he was a minister in the Methodist Episcopal Church. During years of broken and frail health he began to study the works of Emanuel Swedenborg, the noted spirit medium and teacher, and in 1863 he visited Phynas Parkhurst Quimby.

Mr. Quimby was the discoverer in America of the so-called principles of Mental Healing. Mrs. Eddy her-

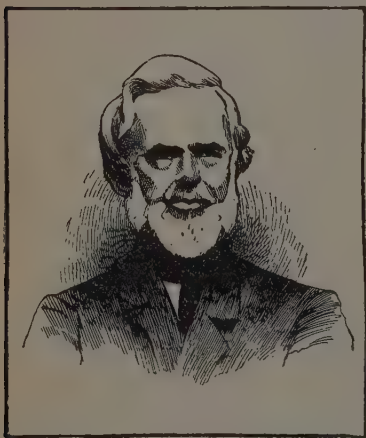


*Rev. Warren Felt Evans, Father of
New Thought School.*

self visited him when in feeble health, and for years afterward gave the credit, not only of her personal healing, but for the discovery of healing by power of the mind, to Mr. Quimby.

Before Mrs. Eddy had ever published the book "Science and Health," Dr. Evans, through the teachings of Mr. Quimby, had begun to practice Mental Healing, and had written two books on the subject, "Mental Cure," in 1869, and "Mental Medicine," in 1872.

Dr. Evans did not deny the existence of disease and matter as Christian Scientists do. He simply



*Phineas Parkhurst Quimby.
The Maine healer who was the discoverer in America of the principle of Mental healing.*

affirmed the power of the mind. The idea of the divinity of the mind and its infinite power was developed by both, by Mrs. Eddy in Christian Science, and by Dr. Evans, the father of New Thought, from the teachings of Phineas Parkhurst Quimby.

Mr. Quimby was born February 16, 1802, and died January 16, 1866. Mr. Quimby often speaks of his system as "Divine Science," and sometimes calls it directly "Chris-

tian Science." (See *McClure's Magazine*, March, 1907, page 511.)

One Common Origin.

The editor of *Hiawatha*, a New Thought Journal,

recently stated to the writer that New Thought and Christian Science held one common foundation principle, that is, *the Pantheism of India*.

The common teachings of Christian Science and New Thought can be made manifest by two or three quotations. Ralph Waldo Trine, author of "In Tune with the Infinite," much quoted in New Thought circles, says, "The most powerful agent in character building is this awakening of the true self; that I, this very eternal I, am a spiritual being right here and now, at this very moment, with God-powers which can be quickly called forth. With this awakening, one is brought at once *en rapport* with the universe. All is He, since He is all, . . . and if all, then each individual, you and I, must be a vital part of that all. . . . Man is God incarnate. . . . The moment, however, we recognize our divinity, our God-selves, and the fact that we are the saviours of our fellow men, we become saviours, and stand and move in the midst of a majesty and beauty and power that proclaims us as such."

This teaching is in exact line with Theosophy. We quote from Anna Besant, a noted Theosophist: "That man in his inner self is one with the Self of the universe,—'I am that,'—is an idea that so thoroughly pervades all Hindu thought that man is often referred to as 'The Divine town of Brahm,' 'The Town of Nine Gates,' 'God dwelling in the cavity of his heart.'"

Dr. Washington Gladden, of Columbus, Ohio, said regarding the doctrine of the immanent God: "It substitutes for our mechanical theories of creation the thought of the immanent God, who, in the words

of Paul, 'Is above all and through all, and in you all;' nay, it also gives us that doctrine of the immanent Christ, the logic of infinite reason and love. A god in whom we live and move and have our being need not to be certified by documents and symbolized by sacraments and demonstrated by logic. Our knowledge of Him would be immediate and certain. This truth sanctifies and glorifies the whole life. It is a truth which lies at the heart of what is known as New Theology, and if the Christian pulpit can but grasp it and realize it, we shall have such a revival of religion as the world has never seen."

A Revival Not to Be Desired.

Such a revival of religion can not be considered with joy by the sincere Christian. It contemplates the utter subversion of the teachings of Christ regarding the in-dwelling Saviour.

The teachings of Theosophy, New Thought, Christian Science, Spiritualism, and Hinduism promise the elevation of self,—the "I," the "Ego,"—through the exercise of "Thought" and "Mind," to the position in the universe occupied by God alone. This is simply the renewal of Satan's promise to Eve in the garden of Eden, "Ye shall be as gods."

How God Dwells in Humanity.

On the other hand, even Jesus Christ while a man on earth said of Himself, "I am meek and lowly in heart." Matt. 11:29. And again: "The Son can do nothing of Himself." John 5:19.

Of His relations to mankind after His return to the Father, and of the power of humanity for good, He

says, "Without Me ye can do nothing." John 15:5.

Paul explains the "mystery of godliness" as "Christ in you, the hope of glory." Col. 1:27.

Jesus said, "He that abideth in Me, and I in him, the same bringeth forth much fruit." Again: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:5, 7.

And again Jesus says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

Of the relation of Christ to His followers He says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

We have only to compare the foregoing quotations with the blatant exaltation of Self without Christ, as taught by New Thought and kindred delusions, to comprehend the evil trend and awful blasphemy of their utterances.

Christ's Method in Uplifting Humanity.

Jesus Christ will do wonderful things for fallen humanity, but it is only by submitting our fallen, sinful "self" to His control that this can be accomplished. When this submission is made, the "mystery of godliness"—"Christ in you, the hope of glory"—is wrought into the warp and woof of our very being. Thus through Him and by Him and of Him all may gain the only true uplifting. To such will be restored the paradise which was lost to our first parents

through listening to such falsehoods of Satan as are now being proclaimed by his servants on earth,—the exaltation of self through Pantheism and kindred errors.

Such a revival of religion as contemplated by Dr. Gladden would be a fulfillment of Isa. 2:6, "Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

It is indeed a fearful and thrilling thought that all through modern theology is flowing the tide of the Eastern religions, the Pantheism and Hinduism of India, whether it be named Theosophy, Christian Science, New Thought, or New Theology. "In tune with the Infinite," is the key-note. "A universal essence," "God in all men," "God within," is the strain of all these religions. This seems to be the underlying, all-permeating thought of much of the religion of to-day.

PANTHEISM.

Pantheism is defined by Webster in his Unabridged Dictionary as follows: "Gr. *Pan*, all; *Theos*, God. The doctrine that the universe taken and conceived of as a whole is God; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe."

The Standard Dictionary states that Pantheism is the teaching that the entire universe, with all those in it and its every movement, is the form and movement of "one single universal substance, which is God; thus God is all, and all is God."

The New International Encyclopedia says in part that Pantheism is the system of "speculation which identifies the universe with God and God with the universe." The Hindu thinker regards man as born into the world of delusions and entanglements, from which his great aim should be to deliver himself.

He hopes that he may finally cease to be a definite form, and become a part of the infinite and eternal and unchangeable Being who is all in all. In other words, that he may cease to be himself, and in fact come to be, so far as his own personality and individual life are concerned, as though he had not been.

Chambers' Encyclopedia says in part: "The antiquity of Pantheism is undoubtedly great, for it is prevalent in the oldest civilization in the world, the Hindu.

. . . Denying the possibility of creation, it argues that there exists only an eternal, infinite one or all, of which individual objects and existences are merely illusory modes of representation [that is, that what one sees has no existence; all that is seen and known is an empty dream]. To see God everywhere, to realize that He alone is all, and that

A PERSONAL EXPERIENCE.

In order to make plain the close connection between Christian Science, New Thought, and Pantheism, we give the following experience of Pastor J. S. Washburn:—

In the year 1903 the writer was preaching in the city of Washington, D. C., on the subject of Christian Science, showing that it was a fulfillment of prophecy. During my remarks I read from a pamphlet a quotation from "Science and Health."

A Christian Science lady present became very much agitated and arose during the sermon and said, "You have misquoted 'Science and Health.' You have said that a certain statement was on a certain page. It is not there." She brought forward a copy of the book and opened to the page referred to, and sure enough the quotation was not there. She conveyed the impression that the speaker was deceiving the people by misquoting the standard authority on Christian Science.

During the following week

I procured a copy of "Science and Health," and found the explanation to be clear. The book has been through hundreds of editions, which are often differently paged. The Christian Science lady understood this matter fully, and yet sought to convey the impression that I was making a false quotation because in the special edition of the book which she owned it was not to be found on the page to which I had referred. Thus an attempt was made to defend Christian Science by means of this false representation.

Much interest was manifested in the study of the subject, and several lectures were given, which were well attended.

By special invitation, the writer called on the editor of the *Washington News Letter*, Col. O. C. Sabin, the leader of the Evangelical Christian Scientists. He received me very cordially and gave a brief history of the way he had received what he termed the vibratory treatment, by which, through telepathy, or thought power, he professed to be able to heal those who applied to him in any part of the world. He showed me cablegrams from Africa and many testimonials of his wonderful ability to heal by thought alone. This method he designated as absent treatment. While talking, he stated that

all else is but a perishable phenomenon or passing illusion." That is to say, that matter has no existence whatever. This is the exact teaching of Christian Science. Its adherents assert that "Matter is not known in the infinitude of Mind." And "Matter and death are mortal illusions."—*Science and Health*, ed. 1905, pp. 290, 289.

To more fully identify Christian Science and New Thought with the Pantheism of India, we quote an extract as reported by Rev. A. C. Dickson, D. D., of a statement made by Pandita Ramabai, a native missionary of India, who says:—

"On my arrival in New York, I was told that a new philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called Christian Science; and when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people four thousand years. It has wrecked millions of lives, caused immeasurable suffering and sorrow in my land; for it is

based on selfishness, and knows no sympathy or compassion. It means just this, the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. The birds and the beasts that you see do not exist. When you realize that you have no personality whatever, then you will have attained the highest perfection of what is called '*Yoga*,' and that gives you liberation, and you are liberated from your body, and you become like Him, without any personality."

This, then, is the doctrine of Pantheism, which says that there is no God but the stars, the sky, the sea, the earth, and living creatures. In turn it states that all which we see is a falsehood, that it does not really exist, that there is no such thing as matter, and that things which we see or touch are not real. It claims that all things which surround us are, in fact, nothing, and that the only real existence is thought or mind, which cannot be touched or seen or appre-

he had "the belief of a headache" that had been hanging about him for some time, and he thought he would try some of the vibration treatment on himself.

He explained this treatment as follows: After washing his hands and face, he would seat himself in an armchair facing the rising sun (as in heathen sun-worship), with the palms of his hands extended in a receptive attitude. Further directions given in his pamphlet state that the chair should be insulated and thus cut off from the wicked world; that is, it should either have legs of glass, or an ordinary chair should be separated by glass from all other objects. The directions further state that the individual should intone the syllable "oi," on middle C natural. In this way the individual places himself "in tune with the Infinite," and feels the universal healing power and vibrations. When invited by Col. Sabin to come into position and experience the healing vibrations myself, I very respectfully declined, stating that it seemed to me like heathen incantation.

The writer will say that there was the same evil power as manifested by Spiritualistic mediums, and I would no more have placed myself under that evil power than I would have surrendered to a hypnotist or spirit medium or an Indian

wonder-worker. They are truly but different phases of the same terrible power that is already manifesting itself, and will manifest itself more fully as we near the end, in working miracles to deceive if possible the very elect. They are truly "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

Finding that the writer was entirely opposed to his work, Col. Sabin made an attack in an address given in the Hall of the Ancients, before a large congregation, and read a large number of testimonials as to his own mighty healing power. But the testimonials, almost without exception, closed with the words, "Please discontinue treatment." Those who were healed made this statement no doubt to cut off as soon as possible the heavy expense attached to the work of healing being done upon them by this great Christian Science leader.

I replied to the attack of Col. Sabin by stating that I also believed in divine healing and the power of Jesus Christ to answer prayer, and that I had myself been healed in answer to prayer. There was one marked difference, however, between the healing, life-giving power of Jesus Christ and Christian Sci-

ciated by any of our senses. In other words, everything is simply *nothing*.

The first proposition is, God is all, and all that we see is God; the second is that all we see is nothing; therefore God is nothing. We have no real existence, neither has God.

The Indian teacher, in the foregoing quotation, well stated that the Hindu Pantheism now manifested in Christian Science is "the philosophy of nothingness." It is, in fact, the doctrine that there is no God, no reality, no hope. Before humanity, before all life then, Christian Science and New Theology hold out to us only the hope of eternal and everlasting darkness and vacancy. They are glittering, alluring, empty falsehoods, accurately described by the apostle Paul in his advice to Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20.

The following appeal to Christians, from the pen of Mrs. E. G. White, is worthy of careful

perusal and prayerful study:—

"The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and dishonors His greatness and majesty. Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, and sensuality their sphere. They gratify the natural heart and give license to inclination. Separation from God is the natural result of receiving them. . . . Those who continue to hold these spiritualistic theories will surely spoil their Christian experience and sever their connection with God and lose eternal life.

"The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that is essential for the people to receive, and whose study is to divert minds from the great truths given to prepare them for

ence healing. The Christian Science patient at the first opportunity requests, "Please discontinue treatment," but neither the writer nor any others who had experienced the genuine healing power of Jesus Christ ever sent up the petition, "Please discontinue treatment." Rather did they wish that the same healing, life-giving tide might be continued forevermore. Christian Science healing, then, is not Christian healing. It is not the healing of Jesus.

After reading the statement in the *Washington News Letter* for April, 1903, by the teacher of Evangelical Christian Science, that his whole healing system came from Hinduism, the writer asked the members of the congregation if they wished to receive their healing, their religion and spiritual enlightenment, from India. That is the land where for ages all men have been in the depths of darkest heathenism, where women were slaves and beasts of burden, where little girls, and even babies were married, where widows (often child-widows) were burned on their husbands' funeral pyres, or left to a life of unutterable misery and woe, where babes were thrown to the crocodiles, and the frenzied people were crushed under the cars of juggernaut.

Would civilized and intelli-

gent Christians, would American *women* in the land that leads the world in freedom and enlightenment, go back to the horror and great darkness and degradation and unutterable sorrow of heathen India? Would they borrow the very cause of all the woe and degradation of womankind and the sorrow and darkness of all the people, and re-name this awful religious system, calling it Christian, and then offer it to those who already have the blessed light and liberty of the religion of Jesus Christ?

While missionaries are being sent to India, it is an astonishing yet terrible fact that the religion of India,—Pantheism, New Thought, and Christian Science,—which are all but phases of the one thing, is permeating the religious life of the people of Europe and America. Christianity is doing something to elevate India, but it is a sad and terrible fact that the heathen religion of India is doing more to destroy the blessed, simple Christian faith in Europe and America. A strong appeal was made to return to the simple faith of our childhood, when we believed in a personal God, our heavenly Father, and in His Son, Jesus Christ, who is the express image of His person, in the personality of holy angels, in the reality of heaven and a blessed life eternal.

what is coming upon the world. . . . The experience of the past will be repeated.

"In the future Satan's superstitions will assume new forms. Error will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect.

"Most seducing influences will be exerted; minds will be hypnotized. Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,—these Satan uses as agencies to bring about certain ends. He will employ the power of mind over mind to carry out his designs.

"The most sorrowful thought of all is that under Satan's deceptive influence men will have a form of Godliness without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree

of knowledge of good and evil, many are even now feeding upon the destructive morsels of error. . . .

"These agencies are instilling into human minds that which in reality is deadly error. . . . It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. BE NOT DECEIVED; GOD IS NOT MOCKED."

Has Satan Power to Heal the Sick?

In the foregoing pages the deceptive power underlying the work of Christian Science and associated delusions is attributed to Satan, the arch-deceiver. Under the guidance of this power thousands of professional "healers" claim to heal the sick. Do they make good their claim?

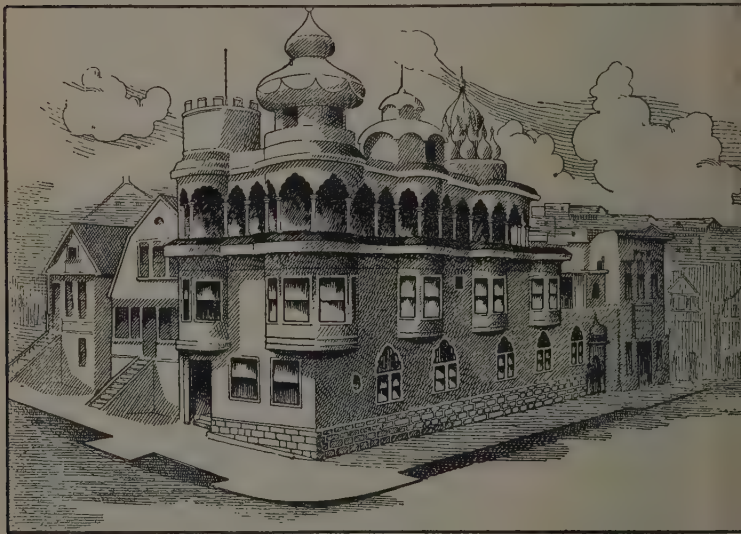
We answer, In many cases no, and without doubt many die from neglect of proper medical attendance; In some cases, yes. Some recover through the effect of an entire change of mental conditions, which react upon the nerves controlling important functions of the body. Such cures are not miraculous, and could be produced by any influence that could similarly affect the mind of the patient.

We admit that there are sometimes cures that partake of the miraculous. But, as previously asserted, the practitioners in these cures are out of harmony with God and the teachings of the Bible, and hence the power behind them can not be the power of God, but must be Satanic, as that is the only other miracle-working power in the world.

But it will be asked, "Can Satan heal the sick?"

In answer we refer to the Bible evidences previously given, that Satan has power to work miracles. He also has the power of death. See Heb. 2: 14. When permitted, he can afflict with sickness. He "smote Job with sore boils." Job 2:7. Jesus at one time healed "a daughter of Abraham, whom Satan hath bound, lo, these eighteen years." Luke 13: 16.

If Satan can bind a human being in the chains of sickness and disease, he can remove his hand and allow a recovery; and to this extent can these "healers," through his power, work miraculous cures.

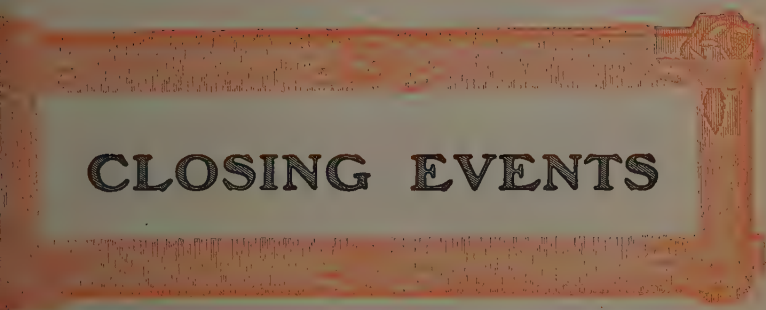


The New Hindu Temple in San Francisco.

In *The Christian Herald*, June 10, 1908, J. DeRowe writes: "It will come somewhat as a surprise to the people of this Christian country to learn that a Hindu temple has just been dedicated in San Francisco by the members of the local Vedanta Society."

When heathenism is promulgated among professedly Christian people, it usually hides under some garb of false Christianity, as in the case of Christian Science, New Thought, etc. When the standard of an avowed Christian community sinks so low that an openly acknowledged heathen temple can obtain a constituency and flourish in its midst, we may cease to wonder at the tendency of the ancient Hebrews to lapse into idolatry when surrounded by, and intermingled with, the heathen nations around them.

It is a fact, based upon good authority, that the Hinduism of India, in its several garbs, is making more converts to its heathen teachings in England and the United States than all the missionaries sent by the world are bringing to the religion of Christ in all India.



CLOSING EVENTS



The Judgment.



FOR nearly six thousand years of sin this world has stood as a dark blot in the universe of God. And yet through it all the light of His mercy has shone clear and bright, and the work of redemption has gone steadily forward. And when this work shall be finished, there will have been gathered from the dwellers of all the ages a host of those who have been true to God, who shall people this earth according to the original plan of the Creator.

When the warfare between good and evil is ended, the sharpest line of demarkation will be drawn "between him that serveth God and him that serveth Him not." This will be a clean world, with the stains of sin and the blot of sinners forever removed. Mal. 3:18.

It is therefore evident that a time must come when the cases of all who have lived shall come in review, and their future destiny be finally settled. This is the time of judgment so many times men-

tioned in the word of God. Paul says that "we shall all stand before the judgment seat of Christ." Rom. 14:10.

This judgment will not be arbitrary. The God of heaven knows the character of every human being, and when his life work is ended He could pass upon his future for weal or woe without the formalities of a future judgment. But the evil outcome of sin must be complete as an object-lesson to unfallen worlds. God's right-

eousness has been called in question by Satan. It must be revealed in the closing up of this world's history. Throughout the ages of eternity God's justice and mercy, as man-

ifested in His dealings with Satan and sinners, must stand vindicated, hence the final judgment will be very real, and in its scenes hosts of heavenly angels and the redeemed of earth will participate.

Of this great day we read that God "hath ap-



From the Records found in these Books will the future of all who have lived on this earth be decided.

pointed a day [time or period] in the which He will judge the world in righteousness by that Man whom He hath ordained [Jesus Christ]; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

The judgment cannot, therefore, take place at the death of each individual, as some suppose, for a "day," or set time, has been fixed when this work shall be undertaken. And Paul, in his powerful argument before Felix, "reasoned of righteousness, temperance, and *judgment to come*." Acts 24:25. Hence in the days of Paul the judgment had not taken place, nor was it then in session.

The Books of Heaven.

In order that the investigations of the judgment may be unquestioned and complete, the lives of all men are written in the books of heaven. From the records found in these books will the future of all who have lived on this earth be decided.

Concerning the books of record and the throngs that take part in this great assize, we read, "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:10.

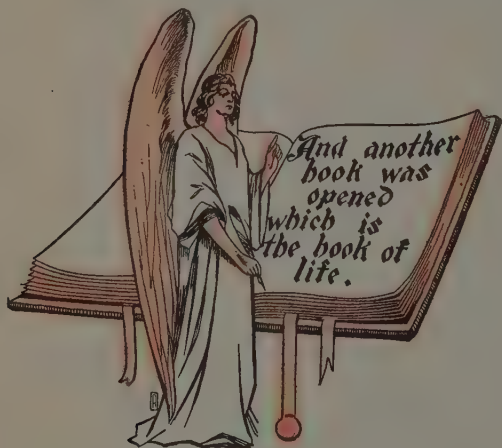
Of the fate of the millions who have lived and died John writes, "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

The Book of Life.

In the foregoing text reference is made to "the

book of life." This to the Christian is the most important volume in all the universe of God. It is the roster of all the faithful of all the ages. In it are written the names of all who have undertaken the service of God. No other names are entered upon its pages.

Day by day the guardian angel bears to heaven the record of those whose names are written in the book. Their sins are recorded upon the debit side.



As sins are confessed and wrongs made right, "pardon" is written opposite the transgression.

And so the life record grows. Happy is the mortal whose debits of sin are balanced by the "pardons" of forgiveness. Awful is the fate

of him who starts in the service of God, but falters in his course. For him the record on the "book of life" will not be clear. The debit side will not be balanced by the "pardons" of the credit side. The names of such will be blotted out of the book of life in God's great judgment day.

Although our names may be once written in the book of life, they may, in the day of judgment, be stricken from its pages. Of the one who does not continue in well doing John writes, "God shall take

away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19.

Only those whose names are retained in the book of life can enter the gates of the New Jerusalem.

"There shall in no wise enter into it [the New Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:27.

The names of all the overcomers will be retained in this wonderful book. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

From the foregoing it will be seen that the judgment for which the book of life is the basis has to do only with those who have undertaken the service of God. This investigative judgment must take place before Jesus comes, for at His coming He brings the reward for the overcomers, and fulfills all the promises made to them. Hence their cases must then have been decided.

COUNTED WITH SINNERS.

"The righteous may turn from their service of God, lose the reward for all the service they have rendered, and at last be numbered among the sinners. Right doing is our normal service. No balancing up between right and wrong will be made, and no general average will be struck. A godly life will give us a home in heaven. A failure to overcome will bring punishment for every sin committed.

"The foregoing conclusion is evident from the statement in Eze. 3:20: 'When a righteous man doth turn from his righteousness, and commit iniquity, . . . he shall die in his sin, and his righteousness which he hath done shall not be remembered.'

"In the judgment the names of such will be stricken from the book of life, and they will be called upon to answer for their sins with the rest of the wicked."

Of the great final reward our Lord has sent us word through the prophet John: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

The righteous receive their reward when Jesus comes, and their judgment takes place first, while that of the wicked takes place at a later period. Hence Peter, in prophetic view of the consummation of the Christian's hope, exclaims, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17, 18.

John, viewing this same scene, writes, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants, the prophets, and to the saints, and them that fear Thy name, small and great." Rev. 11:18.

The foregoing texts have to do with the judgment and reward of the saints. It takes place during the last days of anger, strife, and commotion among the nations of earth. It is the investigative judgment of *all the dead* who have ever started in the service of God, and will determine who have been overcomers in the warfare with sin and Satan.

The cases of the *living* righteous will come up for review as probation ceases. And when completed, the fiat will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

The days of repentance are past, the righteous are sealed for the kingdom of God, and the judgment of the wicked will follow to determine what their punishment shall be.

The next event is the coming of the Lord from heaven. The text proceeds, "And, behold, I come quickly."

Vs. 12. The cases of all the righteous have been settled.

Jesus comes to earth, the righteous dead are raised, the living who are tried and true are changed, and all are caught up in the clouds in the air and wing their way to the New Jerusalem in the home of God. The apostle Paul loved to dwell upon these scenes of the triumph of the saints. He writes, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

There will be two resurrections. The first is of the righteous when Christ comes, of

THE JUDGMENT.

On the subject of the judgment, C. P. Bollman comments as follows:—

"In the investigative judgment 'God [the Father] is Judge Himself,' as declared in Ps. 50:6. In the plan of salvation the Son undertook 'to present faultless before the presence of His [the Father's] glory with exceeding joy' a sufficient number of the children of Adam to fill this earth according to the original plan of God.

"Therefore, as the closing act of His priesthood, Christ presents His work to the Father for His approval. The book of life is opened, and each name passes in review before the Father, and those who have proved true, and are presented by the great Advocate, are accepted by the Father as fit subjects of the eternal kingdom.

"At this judgment the saints are not present, except by the record of their lives and in the person of their Advocate, who says, 'Behold, I have graven thee upon the palms of My hands.' Isa. 49:16.

"With the conclusion of the

investigative judgment our Lord's service as a priest ceases. Then is fulfilled that which is written in the second Psalm: 'Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.' Ps. 2:8, 9.

"For six thousand years the earth has groaned under the burden of sin. She has not enjoyed her sabbaths as she would had sin not entered. Therefore, when the Lord comes, 'the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.' Zeph. 1:18.

"Behold, the Lord maketh the earth empty, and maketh it waste. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.' Isa. 24:1, 3.

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled.' Jer. 4:25.

"And here it may be said of the whole earth, even as it was of Palestine, 'Then shall the land enjoy her sabbaths, as long as it lieth desolate.' Lev. 26:34.

"This condition continues for a thousand years. The wicked are all dead,—slain at the second coming of Christ. The righteous have been taken

which John writes, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6.

The second resurrection is of all the wicked of all the ages. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. This positively implies that at the end of the thousand years the wicked *will* be raised.

Judgment of the Wicked.

During this thousand years the righteous will be in the courts of heaven engaged with the Father, the Son, and the myriads of holy angels, in the judgment of wicked men and fallen angels. We read, "And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Rev. 20:4. This thousand years of judgment covers the period between the two resurrections—that of the righteous and that of the wicked.

The saints have a prominent part to act in the judgment of

the wicked. In Daniel's vision of the future of God's people, he saw the time when "judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:22.

And Paul, in reproving those of the Corinthian church who went to law against the brethren, writes, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? [the angels who sinned and were driven out of heaven] how much more things that pertain to this life?" 1 Cor. 6:2, 3.

The Executive Judgment.

In the end of the thousand years, at the conclusion of the judgment of the wicked, the New Jerusalem comes down from heaven (Rev. 21:2), to become the capital city of the new earth.

Then the wicked dead are raised and come up around the city. And then from His throne, high and lifted up, the great Judge, the Son of God, to whom

to heaven, there to reign with Christ a thousand years. During this time the saints sit upon the thrones of judgment; for it is at this time that judgment is given to the people of God. See Rev. 20:4.

"If it is asked why to human beings is given such a part in the judgment, we reply, Unquestionably that there may be no lingering doubt in any mind of the righteousness of God. The judgment will leave no question in the mind of any created intelligence as to the justice of divine government. 'For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.' Luke 12:2, 3.

"'Some men's sins are open beforehand, going before to judgment; and some men they follow after.' 1 Tim. 5:24. The sins of those who have turned to the Lord with sincere repentance and confession, go before and are blotted out in the investigative judgment. But the sins that men have clung to, though concealed from their fellow men, are known to God, and in the judgment of the wicked they will stand revealed to all loyal intelligences.

"In that day the Christian mother will know why her idolized son is not saved. The God-fearing wife will know why her professedly pious companion is not in the kingdom of heaven."

the Father has committed all judgment (John 5:22), announces the decisions of the heavenly court.

First addressing those upon His right hand, the position of favor, that is, inside the city, He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Then turning to those outside the city, He utters the fearful sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

Then follows the execution of the sentence. Filled with madness, the wicked array themselves against the city as though to take it by force. The prophetic record of the scene, as presented to John in vision, says, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. This is the second death spoken of in Rev. 20:6.

But of the righteous it is written, "When the wicked are cut off, thou shalt see it." Ps. 37:34. "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:2, 3.

"Then, O my Lord, prepare
My soul for that great day;
O, wash me in Thy precious blood,
And take my sins away."



Fate of the Wicked



HAT shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

The Creator has done everything which a merciful God could do to redeem this earth and save man from the awful penalty for sin. Heaven's most valued treasure was given when the Son of God was offered as a sacrifice for sinners.

And as every overture of mercy has been rejected by the majority of the human race, the heart of God has been filled with sorrow, and He exclaims, "As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for *why will ye die*, O house of Israel?" Eze. 33:11. God Himself can save the sinner only through the pathway of repentance, forgiveness, and a new life. Obedience is a necessary requirement of salvation.

God and holy angels know the terrible consequences of sin, and all heaven would rejoice if man would

accept the overtures of mercy and roll back the tide of wickedness which is sealing the final doom of the impenitent.

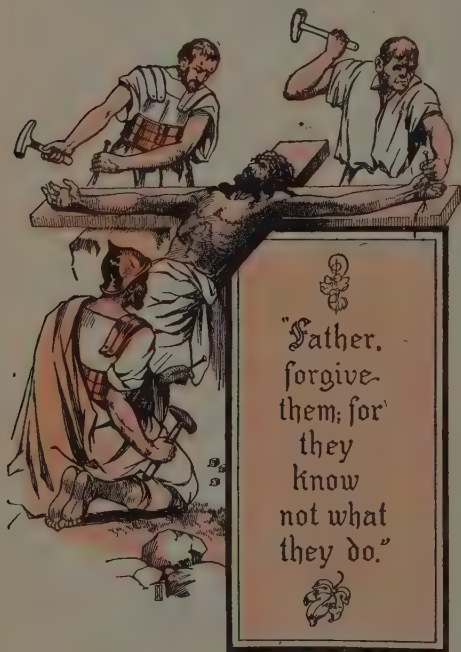
At the cross of Calvary, as the cruel nails were being driven through the hands of our Saviour, causing the most exquisite agony, He was able to appreciate the terrible retri-

bution of suffering that would finally be meted out to His tormentors. But this thought added only sorrow to His sufferings. His heart of love was filled with pity, and He pleads, "Father, forgive them; for they know not what they do." Luke 23:34.

The thoughts of God are toward us for good. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace,

and not of evil, to give you an expected [desired] end." Jer. 29:11.

All heaven is most intensely interested in the salvation of man. If we had only a fraction of the interest in our own future welfare that is manifested for us by heaven, every effort of our being would be engaged in the work of overcoming.



The whole human race is under condemnation, for Paul says, "All have sinned, and come short of the glory of God." Rom. 3:23. He also says, "The wages of sin is death." Rom. 6:23.

So, because of sin, the whole race is condemned to death. Paul further states that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

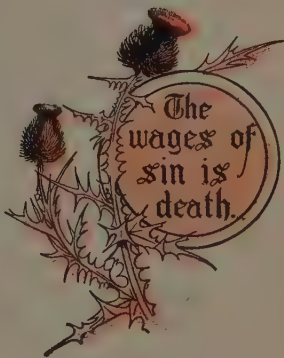
Therefore, to rescue man from the penalty of death, a way was provided by which the penitent might escape. But those who do not accept the overtures of mercy remain under the sentence of death, which sentence will be carried out at the great day of the executive judgment of God.

Of this event Paul writes, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; . . .

"But glory, honor, and peace, to every man that worketh good." Rom. 2:6-10.

There is a great diversity of opinion as to the nature and duration of the punishment to be inflicted upon the wicked, and when and how it is to be administered. Setting aside our previous opinions,

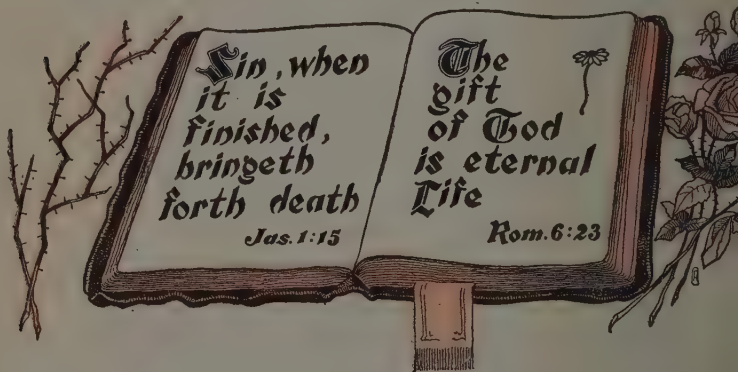


let us turn to the word of God as the only true foundation upon which to build the superstructure of our belief.

Of the final punishment of the wicked we read, "Behold, all souls [people] are mine; . . . the soul that sinneth, it shall die." Eze. 18:4.

James says, "Sin, when it is finished, bringeth forth death." James 1:15.

The death mentioned in the foregoing texts does not refer to the natural death which is the inevitable lot of all the sons and daughters of Adam; if it



did, the righteous and the wicked will be punished alike. The text refers to the second death, which is sent as the final punishment of the wicked. It is the death described by John when he says that "fire came down from God out of heaven, and devoured them." Rev. 20:9. This occurs after the second resurrection, at the end of the "thousand years." (See chapter on the Judgment.)

The theory of natural immortality is responsible

for the popular belief that the souls of the righteous go at death to their exceeding great reward. The same theory, in order to be consistent with itself, is practically forced to advocate an ever-burning hell into which the wicked are cast at death, there to be tormented through all eternity.

But thanks be to God, the good old Bible is not responsible for the monstrous doctrine of eternal torment.

The widely different rewards of the two classes are plainly stated in God's word. To the righteous, "The gift of God is eternal life." Rom. 6:23. To the wicked, "The soul that sinneth, it shall die." Eze. 18:20.

The Wicked Shall Die.

To die.—"To cease to live; to expire; to de cease; to perish."—Webster.

Of the one who dies in wickedness, we read, "For his iniquity that he hath done shall he die." Eze. 18:26.

Of the final sentence passed upon the wicked, the Lord says, "When I say unto the wicked, 'Thou shalt surely die.' Eze. 33:14.

Solomon says, "He that hateth reproof shall die." Prov. 15:10.

Of the fruits of sin Paul writes,

TORMENTS OF HELL.

Thomas Vincent expresses the popular view of hell in the following forcible language:—

"The torments of hell will not be in one part only, but in every part; not in a weaker degree, but in the greatest extremity; not for a day, or a month, or a year, but forever: the wicked will be always dying, never dead; the pangs of death will ever be upon them, and yet they shall never give up the ghost; if they could die, they would think themselves happy; they will always be roaring, and never breathe out their last; always sinking, and never come to the bottom: always burning in those flames, and never consumed; the eternity of hell will be the hell of hell."

SUFFERINGS IN HELL.

Benson writes:—

"He will exert *all* His divine attributes to make them as wretched as the capacity of their nature will admit. [And he continues,] They must be

perpetually swelling their enormous sums of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence after the longest imaginable period, they will be so far from having discharged their debt that they will find more due than when they first began to suffer."

AN AWFUL PICTURE.

Of the horrible picture of sinners consigned to an ever-burning hell, Smith comments as follows:—

"Thus the sinner is represented as being able to distance in sin the power of Omnipotence to punish. They go on accumulating loads of guilt in their rebellion against the divine government; while God, exerting *all* His divine attributes, follows tardily after, in fruitless efforts to make the terrors of His punishment adequate to the infinitude of their guilt. O horrid picture of perverted imagination! Did we not believe its authors labored under the sincere conviction that they were doing God service; and did we not know that many good and estimable persons still defend the doctrine under an earnest, though mistaken, zeal for God, it would deserve to be styled the most arrant blasphemy."—*Here and Hereafter*, pp. 267, 268.

"For the end of those things is death." Rom. 6:21.

Of the end of the finally worldly and unconsecrated Paul says, "For to be carnally minded is death." Rom. 8:6.

Of the final results of sin James tells us that "sin, when it is finished, bringeth forth death." James 1:15.

The Wicked Shall be Destroyed.

To Destroy.—"To demolish; to pull down; to bring to naught; to annihilate."—*Webster*.

The word destroy is used many times in the Bible to describe the punishment of the wicked.

"The Lord preserveth all them that love Him: but all the wicked will He destroy." Ps. 145:20.

The Lord, speaking through David of the final end of the wicked, said, "I will early destroy all the wicked of the land." "The transgressors shall be destroyed together: the end of the wicked shall be cut off." "All the workers of iniquity . . . shall be destroyed forever." Ps. 101:8; 37:38; 92:7.

Solomon says, "Whoso de-

spiseth the word shall be destroyed." And again, "Destruction shall be to the workers of iniquity." Prov. 13:13; 10:29.

Of those in the church who do not walk orderly, Paul says, "Whose end is destruction." Phil. 3:19.

We read that the desire for riches which leads to hurtful lusts will "drown men in destruction and perdition." 1 Tim. 6:9.

Of those who obey not the gospel, Paul writes, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:9.

Mark the wording of the foregoing text. The wicked will be destroyed "from the presence of the Lord." Where, then, will he go? David said, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall

DEATH OF SINNERS.

Of the final fate of the sinner, Henry Constable says:—

"But it is not only by this phrase, 'death,' that the Old Testament describes the punishment of the ungodly. By every expression in the Hebrew language significant of loss of life, loss of existence, the resolution of organized substance into its original parts, its reduction to that condition in which it is as though it had never been called into being,—by every such expression does the Old Testament describe the end of the ungodly. 'The destruction of the transgressors and the sinners shall be together:' 'prepare them for the *day of slaughter*:' '*the slain* of the Lord shall be many;' 'they shall go forth and look upon *the carcases* of the men that have sinned:' 'God shall *destroy* them:' 'they shall be *consumed*:' 'they shall be *cut off*:' 'they shall be rooted *out of the land of the living*:' '*blotted out of the book of life*:' '*they are not*.' The Hebrew scholar will see from the above passages that there is no phrase of the Hebrew language significant of all destruction short of that philosophical annihilation of elements which we do not assert, which is not used to denote the end of the ungodly." —*Duration and Nature of Future Punishment*, p. 12.

hold me." Ps. 139:8-10. This of a certainty leaves no place for a burning hell full of sinners.

They Shall Perish.

To Perish.—"To die; to lose life in any manner; to be destroyed; to come to nothing."—Webster.

David said, "The wicked shall perish." Ps. 37:20.

The wise man writes, "He that speaketh lies shall perish." Prov. 19:9.

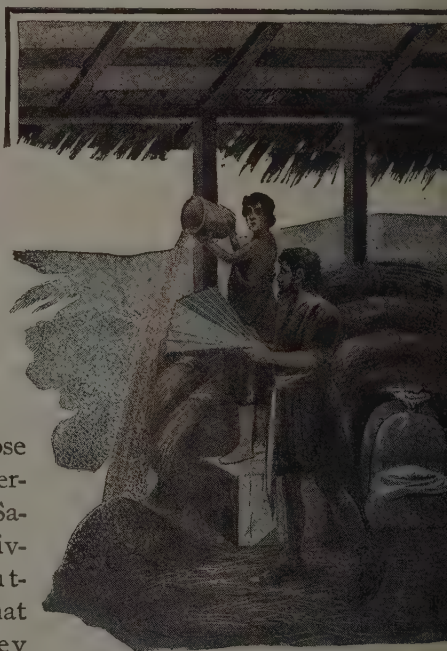
Our Saviour said, "Except ye repent, ye shall all likewise perish." Luke 13:3.

Paul tells of those who join in the wonder-working power of Satan, "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:10.

And Peter says that some of the specially vile "shall utterly perish in their own corruption." 2 Peter 2:12.

They Shall Be Burned Up.

Of the judgment our Saviour said, "He will thor-



"He will thoroughly purge His floor."

oughly purge His floor [the earth], and gather His wheat [the righteous] into the garner; but He will burn up the chaff [the wicked] with unquenchable fire." Matt. 3:12. Unquenchable fire is fire that cannot be put out.

In the parable of the sower, Jesus said, "In the time of harvest I will say to the reapers, Gather ye together first the tares [the wicked], and bind them in bundles to burn them: but gather the wheat [the righteous] into My barn." Matt. 13:30.

Of the wicked Paul writes, "Whose end is to be burned." Heb. 6:8.

Concerning the utter destruction of the wicked by fire, Malachi gives the following fearful statement: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly,

shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.



This is a very literal statement. The wicked are likened to a tree which is utterly burned. Its branches are burned, and even the roots are consumed. How much of the tree is left? In verse 3 the prophet says to the righteous, "They shall be ashes under the soles of your feet." David said, "Into smoke shall they consume away." Ps. 37:20. A handful of ashes, and the vanishing smoke will be all that remain of the wicked after the fires of heaven have completed their work.

They Shall Be Consumed.

To Consume.—"To destroy by separating the parts of a thing by decomposition, as by fire; to destroy and annihilate the form of a substance."—Webster.

"They that forsake the Lord shall be consumed." Isa. 1:28.

"The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

Of certain wicked people the prophet wrote, "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zech. 14:12. Although there is no evidence in the Bible of an ever-burning hell, yet the fate of the wicked, as here portrayed, is certainly terrible.

They Shall Be Devoured.

To Devour.—"To eat up; to destroy; to consume with rapidity and violence."—Webster.

Of the enemies of the Lord David writes, "Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall devour them." Ps. 21:9.

Concerning the utter end of the wicked, the prophet said, "Affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nahum 1:9, 10. There will need to be but one punishment for the wicked. It will not come a "second time."

And Paul speaks of the "fiery indignation, which shall devour the adversaries." Heb. 10:27.

In speaking of the final day of destruction of the wicked, John writes, "And fire came down from God out of heaven, and devoured them." Rev. 20:9.

Shall Be Cut Off from the Earth.

"I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord." "They shall soon be cut down like the grass." "Evildoers shall be cut off."

"They that be cursed of Him shall be cut off." "The seed of the wicked shall be cut off." "When the wicked are cut off, thou shalt see it." "The end of the wicked shall be cut off." Ps. 101:8; 37:2, 9, 22, 28, 34, 38.



"As thorns cut up shall they be burned in the fire."
Isa. 33:12.

"The wicked shall be cut off from the earth."
Prov. 2:22.

Shall Go into Perdition.

Perdition.—"Entire loss or ruin; utter destruction."—Webster.

Perdition awaits those who draw back. Paul says, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:39.

Of the destruction of the earth and the wicked Peter writes, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

Not Prepared for Man.

In the final judgment day, when the sentence is pronounced upon the wicked, the "King" shall say "unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

The fires of the last day were prepared for Satan and his angels, and not for man. The choice of reward is with man himself. If he chooses to cast in his lot with Satan, it is his privilege to do so; but if he does, he will share in the destruction prepared for the fallen angels. There was no need that any human being should share in the awful punishment which will be meted out upon the great author of all sin.

As Though They Had Not Been.

"For as ye have drunk upon My holy mountain, so

shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 16.

A thousand years ago those now living had no existence. Were we to return to that condition, we should entirely cease to be. When the wicked are consumed, root and branch, soul and body, then they come to be as though they had not been. God, who forgives sin and is able to blot it out of our lives forever, is able also to reserve the unjust to the day of judgment, and to completely destroy them in that awful day.

Rebellion shall not rise up a second time. Righteousness shall win a final and eternal victory, when all rebellion, cursing, and hate shall have gone out entirely and forever. Then one universal anthem of praise and thanksgiving shall be sung by all the loyal choir, made up of all the loyal angels, the inhabitants of the worlds unfallen, and the redeemed from this sin-scarred world. How blessed the justice and goodness of Him who doeth all things well!



Coming of the King



T creation God gave to man a beautiful world. "And God saw every thing that He had made, and, behold, it was very good." Gen. 1:31. This earth was to be inhabited by a loyal, happy people, whose joy and delight would be to honor and obey the Giver of all the wonderful bounties of earth, sea, and sky.

Then entered Satan, and all was changed. Through sin, man became a rebel to the government of God. The dominion of the earth was lost to man, and Satan became the ruler. Again and again has the earth been cursed as man sank lower and lower in his service of Satan, and departed farther and farther from God.

But this condition will not always maintain. In the outcome God's purpose will be carried out. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it

to be inhabited: I am the Lord; and there is none else." Isa. 45:18.

And although man has sinned, and the earth is cursed, yet they will be redeemed, brought back to their loyalty to God, and the first dominion will be re-established. Through Christ the blessings of Eden will be restored. "And Thou, O Tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8.

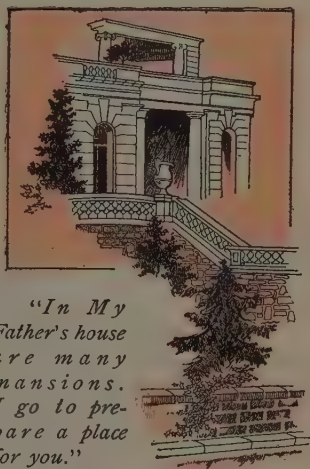
The First Advent of Christ.

The only hope of salvation for a lost race was centered in the mission of Christ to earth at the first advent. The penalty for the sins of the saved must be met, and Jesus alone had wherewith to pay the price. As one with the Father, as Creator and Lawgiver, His sacrifice could meet the requirements of a broken law, and man could be redeemed.

Christ, the desire of the faithful of all ages, could purchase back the lost dominion. He could restore man to the vantage-ground which he had lost. With longing anticipation patriarch and prophet looked forward to the coming Messiah. This was the key-note of all their hopes.

The Second Coming of Christ.

Prophets have foretold, and Christ when on earth



*"In My
Father's house
are many
mansions.
I go to pre-
pare a place
for you."*

distinctly taught, that He would again come to earth and bring redemption to His faithful people.

Before the flood, Enoch, "the seventh from Adam," testified, "Behold, the Lord cometh . . . to execute judgment upon all." Jude 14, 15. This can refer only to the second coming of Christ.

In the depths of affliction Job looks down the ages to the coming of the

Lord, the resurrection and final deliverance, and exclaims, "I know that my Redeemer liveth, and that He shall

stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

Of the final rescue of this world from the thrall of sin and Satan, the inspired David sings, "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. 96:11-13.



*"And if I
go and prepare
a place
for you, I
will come
again."*

In glowing words the prophet Isaiah tells of the joy of the saints as they catch a glimpse of their Lord coming in the clouds. They exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Just before the crucifixion the Saviour comforted the disciples with the promise, "In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

And as the sorrowful disciples stood with uplifted eyes striving to discern the form of their Lord as the cloud "received Him out of their sight," two men in white apparel appeared by their side, and said, "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come *in like manner* as ye have seen Him go into heaven." Acts 1:11.



How will He come? In answer to the question of the disciples as recorded in Matthew 24, our Saviour said, "Take heed that no man deceive you." Vs. 4. This certainly indicates that there will be great deceptions abroad in regard to the second coming of Christ.

No event which ever has transpired, or ever will take place in this world, is so offensive and hateful to Satan as the second coming of Christ. At that time our Lord will come to break Satan's hold upon this world, and redeem the faithful and true. Then will be destroyed forever the power of the enemy. Hence every deception which he can use will be employed to deceive the world as to the nature and importance of this great event.



*"As the lightning cometh out of the east,
and shineth even unto the west; so
shall also the coming of the
Son of man be."*

To meet the popular belief that the second coming of Christ occurs at death, at conversion, or in any other than the literal way, He says, "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

To the Spiritualist, who proclaims that Christ has come in the private seance; to those who claim that the senseless jargon of Christian Science is the second advent of Christ; to all the pretenders in all time who claim to be

Christ, the apostle John says, "Behold, He cometh with clouds [of holy angels]; and *every eye shall see Him.*" Rev. 1:7.

And our Saviour warns us, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs; and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matt. 24:23-26.

No one will be left to question and doubt when our Saviour really appears. John describes His appearance when He returns to earth: "His eyes were as a flame of fire, and on His head were many crowns. . . . And His name is called THE WORD OF GOD." See John 1:1. "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:12, 13, 16. He is not then the lowly man of Calvary, but the King coming to His kingdom.

Yes, Jesus is coming again. And while this fact rouses the hate and fury of Satan, and is a source of uneasiness and terror to the unprepared, it is the theme of joy and rejoicing to the few who "love His appearing." Paul writes, "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The apostle says that our Lord will come with salvation "unto them that look for Him." Jesus said, "And what I say unto you I say unto all, Watch." Mark 13:37. When Jesus comes, all who

are thus watching will swell the glad shout of victory, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

But the wicked will not be able to endure the glory of Jesus as He comes to earth. They will hide themselves "in the dens and in the rocks of the mountains." They will call to the mountains and rocks to fall on them and hide them from the glory of the face of Jesus. See Rev. 6:15, 16.

Can we know the time of His coming? Our Saviour said, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24:36.

No, the day and hour have not been revealed, and hence all who set a definite time for the Lord to come are sure to be mistaken. But are we left in absolute uncertainty? In the twenty-fourth chapter of Matthew are given many signs which mark as near at hand the day of His appearing. To the student of prophecy He says, "When ye shall see all these things, *know* that it is near, even at the doors." Matt. 24:33. Then comes the watching period. Then comes the time of waiting for our Lord. We do well to study our Saviour's great second advent prophecy.

But the question is asked, "Does not Paul say that 'the day of the Lord so cometh as a thief in the night?'" Yes, and he also says that some will say, "'Peace and safety,' there is no danger that the Lord will come in our day." But this is a dangerous position for any to occupy, for Paul says of such that "sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:2, 3.

But there is no need for any to be overtaken unprepared. We may understand and *know* when the Lord "is near, even at the doors." The way-marks are plain and the mile-posts are sure. For Paul adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

Jesus is coming soon. Paul, writing to those who are looking for and expecting the Lord, said, "For



"The day of the Lord so cometh as a thief in the night."

yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37.

When Jesus comes, He will bring the reward to the righteous. In the last chapter of the Bible, addressed to those in the last days, our Saviour says, by the mouth of John, "Behold, I come quickly; and my reward is *with Me*, to give every man according as his work shall be." Rev. 22:12.



"He cried with a loud voice, Lazarus, come forth." John 11:43.

The Resurrection



NE of the most important events connected with the second coming of Christ is the resurrection of the righteous. A most graphic pen picture of this crowning event of the ages is given by the apostle Paul. His words of comfort to the sorrowing have been as balm to many bleeding hearts. He says:—

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede in receiving the reward] them which are asleep.

"For the Lord Himself ["this same Jesus"] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."

1 Thess. 4:13-18.

Christ comes on a cloud of angels. He remains "in the air," directing the gathering of the saints. Our Lord says of Himself, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

Paul says, "The trumpet shall sound, and the dead shall be raised incorruptible, and we [the living righteous] shall be changed." 1 Cor. 15:52. He also says that we shall "meet the Lord in the air." 1 Thess. 4:17.

From Christ's position on the cloud, He sends His angels to all parts of the earth, wherever they may be, the righteous are raised with incorruptible bodies, the living righteous are changed from mortality to immortality, and all are borne "from the four winds" (all parts of the earth) to the cloud where Christ awaits them, and are then taken to the paradise of God, to the mansions which Christ went to prepare for them in the New Jerusalem. See John 14:2.

Such, in brief, is the prophetic description of the resurrection. It may be well also to study this subject as to its importance in the great plan of redemption.

To Martha at the raising of Lazarus, Jesus said, "I am the resurrection and the life." John 11:25.

This was said in faith, but when, a victor over the grave, He came forth from Joseph's tomb, it became a reality. The power of death was broken, the resurrection was assured.

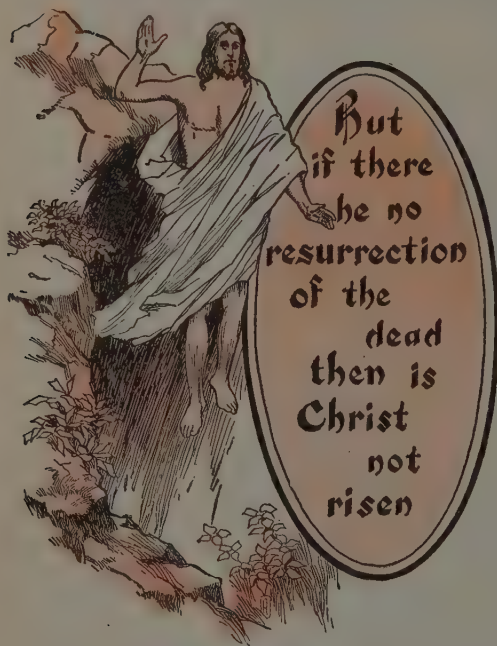
Upon the resurrection of Christ Paul builds a strong argument regarding the resurrection of the just at the last day.

He says:—

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."

1 Cor. 15:12-14.

These are strong words. Paul links the raising of Christ from the dead so closely with the resurrection of the just that one is not possible without the other. If Christ be not raised, there will be no future resurrection. If there be no future resurrection, then Christ is still lying in Joseph's tomb, and all the work of the gospel is vain. The apostle adds:—



"Yea, and we are found false witnesses of God ; because we have testified of God that He raised up Christ : whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:15-18.

And to show the utter folly of a faith without the resurrection, he further says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink ; for to-morrow we die." 1 Cor. 15:32.

What a sweeping refutation of the claims of natural immortality is Paul's argument : If the righteous go to their reward at death, then it could not be said that the dead in Christ "are perished." And if the dead were enjoying the bliss of heaven before the resurrection, their faith had certainly not been "in vain," and the gospel was a reality, resurrection or no resurrection.

The resurrection has been the hope of all the people of God since the plan of redemption was first announced. It is the only hope ; for death comes to all, and the only escape from eternal death is in the resurrection.

In faith Job looked forward to the morning of the resurrection. In the midst of earthly sorrow and pain he exclaimed:—

"O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me !

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:13-15.

Isaiah prophesies of the righteous who sleep in the grave, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust [in the grave]: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Paul, pleading his case before king Agrippa, states his position plainly: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." And then comes the epitome of the hope: "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

The "hope of Israel" is the hope of God's people. For Israel embraces every overcomer,—every soul who shall stand at last victorious over sin and death. It is the "blessed hope" of Titus 2:13.

Note that the foregoing text does not say that the "blessed hope" is the glorious appearing of the great God and our Saviour, Jesus Christ, but it reads, "Looking for that blessed hope, *and* the glorious appearing." It is the gospel hope, the way of escape, the road to heaven, the gate to endless joy.

In the days of Paul, as with many in our time, the opinion of the Jews was divided regarding the



resurrection. In the early days of his imprisonment Paul was brought before the Jewish council. He knew well his accusers, and perceiving that some were Pharisees, who believed in the resurrection, and that some were Sadducees who did not so believe, he cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts 23:6.

And immediately there was an uproar, the Pharisees siding with Paul and the Sadducees against him. So great was the contention that the chief captain of the Roman guard, "fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle." Vs. 10. See also Acts 24:15; 28:20.

In concluding the chapter on the resurrection we quote the following from the pen of J. S. Washburn:—

"Christ is 'the resurrection, and the life.' John 11:25. He entered the tomb, descended to the lowest cell of the grave, Satan's prison-house. When He ascended up to heaven at His resurrection, He carried with Him the keys of death and the grave: Of these scenes He says:—

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death.'" Rev. 1:18.

"Jesus opened the door on the other side of death. Without His resurrection, the tomb had but one door—the door of entrance. *From* it there was no door, no hope of escape. But through Christ the

tomb has not only the door by which all men enter, but also a door through which all may escape—the door of the resurrection. Without the resurrection even the righteous have perished. See 1 Cor. 15:16.

“Enoch and Elijah were translated without dying. When Jesus comes, the living will be changed without dying. Translation is the only exception to the resurrection, and comparatively a very small number are translated.

“Christ is the model of the resurrection. His body was not left in the tomb. It was the same Jesus that went into the grave who arose, but with a changed, glorified body. After His resurrection He appeared and disappeared before those who had known Him. Evidently there was a great change in some respects in His *appearance*, yet He was the same.

“So with the righteous who will rise as He arose, with glorified bodies. Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body.

“Note that it is impossible for any human being to go to heaven without a body. The Scripture knows nothing of a spiritual, immaterial essence floating through the heavens with intelligent, thinking power. When God created us in the beginning, perfect and beautiful, it was with a body. When He raises us from the dead, freed from every mark of sin and the curse, it is with a spiritual body, but all the same, the very same.

“Those who saw Jesus when upon the earth, will know Him when He comes again—‘this same Jesus.’ Those who have known us when upon the earth,

will know us there—changed, glorified, the ‘vile body fashioned like unto His glorious body,’ yet the same. We shall see familiar faces in heaven, those with whom we are actually acquainted, whose memory and ours link us together—not entirely new individuals with whom we must become acquainted, but the same old friends. How many times in this life have we sighed that the *old* friends, yes, even those articles that have become dear to us by association, could be preserved and kept rather than replaced by those that were new and strange. Yes, the same old friends, renewed, glorified, shall meet us in the morning of the resurrection.

“Then, truly, shall we know even as we are known. As from the dark tomb Jesus arose triumphant, turning His back upon the darkness and the tomb, and His face toward the sunrise of eternal morning; so, when the trumpet sounds, we shall rise victorious over all the sorrows and failures of the past, leaving death a conquered enemy, while before us stretches out an eternal, glorious future. O, the glory, the joy, the triumph, the eternal blessedness of the resurrection of the dead!

“But we should remember that there are two resurrections. See 1 Thess. 4:16, 17; Rev. 20:5, 6. There is a resurrection to condemnation as well as one to eternal life. See Acts 24:15; John 5:28, 29. Between these two resurrections there is a period of a thousand years.

“The first resurrection is of the righteous when Jesus comes, in which they are changed to immortality. The second is of the wicked a thousand years later. But the wicked come forth with the same bodies, the

same weaknesses, the same passions with which they went into the grave. With the same malice and murder in their hearts as in the day when they breathed their last, do they rise to wage war against the people and the city of God. See Rev. 20:8.

"All might have risen blessed and holy. No one need to have risen in the second resurrection if the opportunities which God held out had been accepted. Yes, all must rise in the first resurrection to eternal life, or in the second to final destruction and eternal death. Shall we not choose our part in the first resurrection?"



The City of God.

The Earth Desolate.

The Millennium



THE word millennium is derived from the Latin words *mille*, a thousand, and *annus*, a year. It is a modern term used to represent the thousand years referred to in the following texts:—

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

“And I saw thrones, and they [the holy martyrs and all the righteous who have part in the first resurrection; see last clause of verses 4, 6,] sat upon them,

and judgment [the power to sit as judges] was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God [the redeemed martyrs], and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." "This is the second death." Rev. 20:1-9, 14.

As the millennium is so closely connected with our earth's history, and represents a definite period of time, it will be well to consider it under three heads: *First*, When will it begin, and what are the events which lead up to it? *Secondly*, What takes place during this period? *Thirdly*, What marks its close?

When Will the Millennium Begin?

The millennium begins with "the first resurrec-

tion," when Jesus comes. This is made plain by the beloved John, who says, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, *and shall reign with Him a thousand years.*" Rev. 20:6.

Paul gives the details of this "first resurrection," which is to mark the beginning of the millennium, in the following words: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel [Jesus Christ], and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

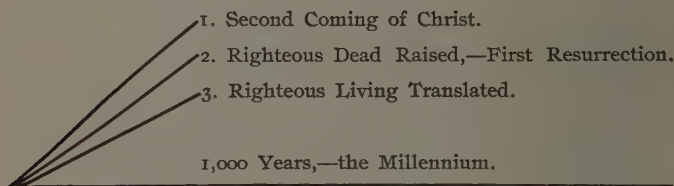
Where will the saints go at this resurrection? Jesus said, "In My Father's house [His heavenly home] are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

This home of mansions is the New Jerusalem, which will come down to earth at the end of the thousand years to be the capital city of the new earth. See Rev. 21:2.

When Jesus comes, all the righteous will be "caught up . . . in the clouds, to meet the Lord in the air." 1 Thess. 4:17. And while destruction and desolation as a pall are spreading over the earth, the saints are borne upon the cloud to their New Jerusalem home, where "judgment is given unto them" over wicked men and fallen angels. Paul says, "Do ye not know

that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. 6:2, 3. In this work they will be "priests of God and of Christ, and shall reign with Him a thousand years." This is the millennium of the people of God. For full explanation of these events see chapter, "The Judgment."

A simple diagram will assist us to understand the events connected with the beginning of the thousand years.



But what will be the condition of the earth just prior to the millennium? A consideration of the prophecies regarding the times immediately preceding the second advent of Christ, will make this very clear.

Will It Be a Millennium of Righteousness on Earth?

It is the popular belief that the gospel of Jesus Christ will go forth with increasing power until all men will be converted; that war will cease, and the "peace on earth, good will toward men" proclaimed by the angels to the shepherds of Bethlehem will rule the world during this millennium; that during this period Christ will reign on earth, either spiritually or in person; in fact, that Satan's rule will cease, and that Christ will reign supreme in the hearts of men and in the government of the world.

But does God's word support such a theory of the millennium? Our Saviour, speaking of the days immediately preceding His coming says, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.



Of the condition of the world in the days of Noah we read, "God saw that the wickedness of man was great in the earth, and that every imagination

But as the days of Noe were so shall also the coming of the Son of man be.

of the thoughts of his heart was only evil continually." Gen. 6:5.



That there will be a similar condition in the last days Paul testifies: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

Of the deceptive power of Satan and his agents in the last days Paul testifies: "And then shall that Wicked be revealed, whom the Lord shall consume

WILL NOT BECOME BETTER.

Upon this point Matthew Henry, in his comment on Luke 18:8, says:—

"Even to the end of time there will still be occasion for the same complaint; the world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and *worst of all* just before Christ's coming."

A TIME OF DECEPTION.

"The great work of deception by Satan which results in the scenes of 'Armageddon,' 'the battle of that great day of God Almighty,' begins long before the plagues are poured out. These deceptive, Satanic influences are now at work, and have been working for years. The nations are making mighty preparations. The armies do not gather for this battle, however, until the sixth plague is poured out, just prior to the second coming of Christ."

APOSTASY, APOSTASY.

Robert Atkins, in a sermon preached in London, said:—

"The truly righteous are diminished from the earth, and no man layeth it to heart. The

with the spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan with all power and signs and *lying wonders*, and with all *deceivableness of unrighteousness* in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them [permit to come upon them] strong delusion, that they should *believe a lie*: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12.

Condition of Professed Christians.

As to the standing of professed Christians when Christ comes to usher in the millennium, Paul says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without nat-

ural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3:1-5.

These things will be in the churches where Christ is professed, among those who have "*a form of godliness.*" Satan will deceive many as to their Christian experience. Jesus said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:21-23.

And as we see the churches honeycombed with the soul-destroying errors of Spiritualism, Christian Science, New Thought, Pantheism, Higher Criticism, etc.,

professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope, but alas! they cry, 'We are rich and increased in goods, and have need of nothing.'

POPULARITY DENOUNCED.

Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Jesus himself pronounced a woe upon His followers whenever they should become popular in the world. He says: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26. When the religion of the church becomes popular in the world, it is because the standard has been lowered to the level of the world. The tendency of the church of to-day is to lower the standard in order to increase its membership. But popularity so gained will not bring about a temporal millennium in which the world will become acceptable followers of the meek and lowly Man of Calvary.

we can see how the denunciations of our Saviour can well apply to many professed Christians "in the last days." Many such have "a form of godliness" but their "power" comes from the very source of all evil.

RELIGION A SUCCESS.

Prof. S. C. Bartlett, of Chicago, writing in the *New York Independent* concerning the present status of Methodism, said:—

"Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades into a kind of penumbra [the shadow of a shadow], and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

Old time religion is dying out of the popular churches. True faith in God is being lost in the smoke of modern philosophy and the higher criticism of churchmen. The plain, cutting truths of God's word are being spiritualized and made of none effect. This condition of unfaith was foreseen by our Saviour when He put the question to the disciples, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. When He comes, the millennium begins. But the true condition of popular church-members at that time is illustrated by the parable of the Pharisee, who "prayed with himself" in the following self-righteous words:—

"God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in

the week, I give tithes of all that I possess." Vss. 11, 12. In God's judgment day He will say to such prayer-makers, "Depart from Me, I never knew you."

The position we occupy in the church or the theol-

ogy of the day will be no shield when every man's character is tested by the standard of God's word. Even in the church the conditions make a temporal millennium impossible.

A World Wide Conversion.

The popular theory of the millennium is based upon the conversion of the world. But such a desirable condition is not possible in the light of our Lord's parable of the wheat and the tares. He says:—

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13:24-30.

A DEGENERATE CHURCH.

Rev. Geo. F. Pentecost, in *Christian Statesman*, writes:—

"A confession can be had from the lips of the pastors of most of our churches, that in our midst there are wicked, unholy, corrupt men who maintain their position, and are saved from righteous discipline, by either their wealth or social position. . . . If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . One thoughtful, intelligent layman, a member of a church which is a leader in its denomination, said the other day, 'Our church has degenerated into a great, strong, social, fashionable organization.' "

In His interpretation of the parable Jesus said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the

EVIL NOT BANISHED.

Dr. A. Clarke, in his comments on Rev. 20:2, says:—

"Probably no such time shall ever appear, in which the evil shall be wholly banished from the earth, till after the day of judgment, when, the earth having been burnt up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; righteousness alone shall dwell in them."

devil; the harvest is the end of the world; and the reapers are the angels." Vss. 38, 39.

This parable can only teach that both the wicked and the righteous remain in the world until the end, when Christ comes; then the wicked are destroyed, and the saints are gathered into the garner of their Lord, to enter upon the enjoyment of the millenium in the city of God on high.

Increase of Evil.

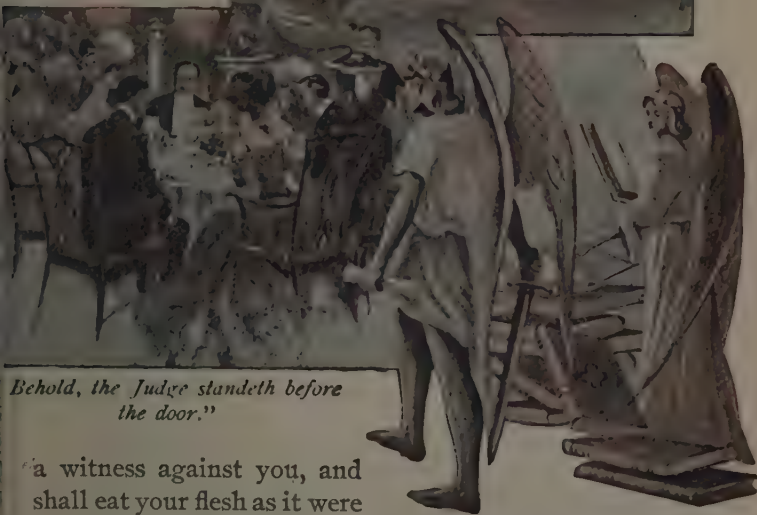
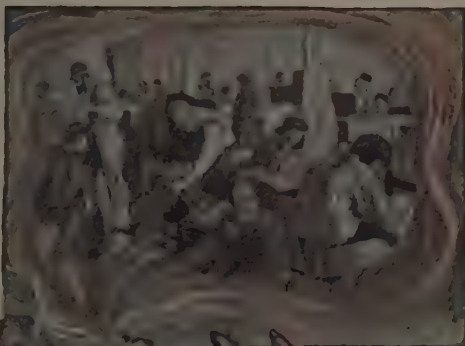
Is the world growing better? Are there signs of the approach of a temporal millennium? Is the world being converted to Christ? The saturnalia of crime which is flooding our earth in ever-increasing volume may be taken as one answer to these questions. And not the least in the criminal list is the modern concentration of enormous wealth in the hands of a few "captains of finance." These vast fortunes are mainly wrung from the very life-blood of thousands who have gone down in the battle for gold and for bread. It is a crying iniquity of our day, an evil which so far baffles legislation and defies governmental control.* But its evils are foretold in the following words of prophecy:—

*For a full treatise on this subject see the book, "Coming King," issued by the publishers of this work.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be

"The hire of your laborers crieth."

*"Ye have lived in
pleasure on the earth,
and been wanton."*



*Behold, the Judge standeth before
the door."*

"a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days [in the last days, R. V.]. Behold, the hire of the laborers who have reaped down your fields, which is of

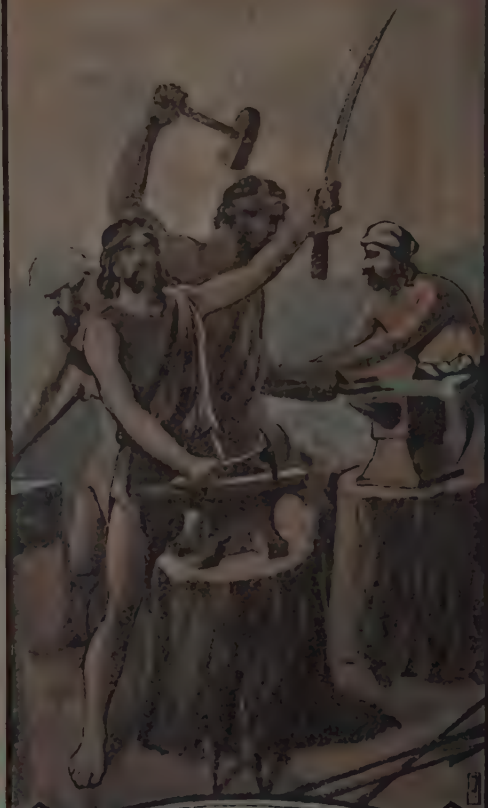
you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton ; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just ; *and he doth not resist you.*" James 5 : 1-6.

This condition will not diminish, but will increase as we near the end. That this condition is to immediately precede the second coming of Christ is conclusively shown by referring to the verses that follow. To the true church the apostle says, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, . . . for the coming of the Lord draweth nigh." "Behold, the Judge standeth before the door." Vss. 7-9.

War, Not Peace.

Yet one of the last-day errors is the teaching that there will come a time of peace and righteousness, when wars will cease and Satan be bound, thus bringing in an era of universal prosperity and happiness upon the earth.

Perhaps the strongest argument in favor of a temporal millennium is built upon the texts found in Isa. 2:2-5 and Micah 4:1-3. Isaiah says that "many people" "in the last days" shall talk about the incoming of a universal peace as the result of the conversion of the world. The marginal reading of Isa. 2:16, calls such talk "pictures of desire," and says that they shall "be brought low." See vs. 12.



Beat your plow-
shares into swords,
and your pruning hooks
into spears.

JOEL 3 10

Following are given, side by side, the sayings of *the people*, and what Jehovah says:—

WHAT THE PEOPLE SAY.

And MANY PEOPLE shall go and Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord in Jerusalem.

And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift sword against nation, neither shall they learn war any more." Isa. 2:2-4. also Micah 4:1-3.

WHAT JEHOVAH SAYS.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . .

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for *the day of the Lord is near* in the valley of decision." Joel 3:9-14.

The apostle Paul states that before "the day of the Lord" the world will be crying, "Peace and safety." But while this cry is still going up, "sudden destruction cometh upon them." 1 Thess. 5:3. This is the New Testament statement of the conditions brought out in the parallel prophecies given above.

Universal peace is a very desirable condition to long for, but we should not be deceived into believing that such a desideratum is among the possibilities of this earth before the end of the thousand-year period, after the millennium.

Many look forward to The Hague tribunal as a promise of universal world peace. At the last conclave of representatives from the different nations at The Hague, M. Nelidoff, the representative of Russia

and who was made the chairman of the conference made a speech sounding the keynote on behalf of Russia, saying, among other things, that universal peace should be considered as "a star floating far above the

NO UNIVERSAL PEACE.

In a recent issue of the New Orleans *Picayune*, under the heading, "Why Universal Peace is Impossible Now," is the following terse summing up of the situation :—

"No, only a miracle could bring about the conditions that would justify universal peace among nations. But before any such international peace is possible, there must be a universal reign of purity, honesty, virtue, and truth among the people that constitute all the nations concerned. Nations are what their people make them, just as the whole of organized society is made up of families, each family being a unit. If, as we see the people of every country, every State, every community, are making such country, and such community a hell of crime, of murder, of violence, of robbery, of the outraging, not only the laws and enactments made for their government by nations and States, but of the laws of nature, how can it be expected that a nation in the gross is better than the people who compose it?

"Human society in every country to-day has in its midst

mundane sphere, to be always striven for, but never attained." And that "nations, like individuals, are human, and not the most perfect judicial system ever invented could put an end to strife and violence. When honor and vital interests are at stake regardless of consequences neither the former nor the latter will recognize any authority but personal judgment and personal feeling."

And while at The Hague the representatives of the governments of the world are striving for methods that will peacefully settle all international difficulties the home government of each nation is burdening the resource of its country with preparation for grim war. Thus the predictions of prophecy are being literally fulfilled before us.

Speaking of these times the Revelator says, "The nations were angry." Rev. 11:18. The nations *are* angry. They are jealous of one another, each fear

ing that the other will gain some advantage in power, trade, or an increase of territory; hence the mustering of armies and the manufacture of implements of warfare with a death-dealing capacity marvelous in accuracy and power. Never were nations arming themselves for war as at the present time.

Nations do not make such preparations for war without a purpose. A nation cannot go on always arming and never fighting. At some time the storm will burst in its fury, and all past wars will sink into insignificance before that conflict. In the last great struggle, the "mighty ones of God" (see Joel 3:11) will take part. Says another prophet: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind." Isa. 17:12, 13.

Several times it has seemed that a general European war could not be avoided; but a settlement has been speedily effected, and the powers have again quieted

men with the hearts of wild beasts, whose sole and every object is to seize either by violence or by cunning upon the lives and property, the rights and character of their fellows, and to destroy them or convert them to their own use. Are there any signs that the human lamb, the innocent and tender and helpless, may be safely trusted to the custody of the human tigers, hyenas, and jackals? Are there any indications that a season of universal piety, benevolence, righteousness, justice, honesty, and truth among men is nigh?

"If, then, the people themselves are not ready to unite in one grand act of honor, truth, and justice; if, on the contrary, crime, violence, and all manner of unrighteousness continue to fill the earth with horrible and horrifying happenings, how utterly idle it is to dream of universal peace.

"It also comes to pass, in the administration of human justice, in the face of so much and such hideous crime, that we must in very self-defence kill and destroy the wrong-doers, and while this necessity exists, there can be among men no universal peace and righteousness."

down to watch one another. Why is this?—for the reason that God has a work to be done in the earth. The angels of God are holding the winds of strife until the “servants of God” are “sealed.” See Rev. 7:3.

It will not be long now, however, before “rumors of war” will be turned to war itself—war, grim and terrible—and none can be safe except those who have made God their trust, whose hope is in another world than this, even the new earth, wherein shall dwell the righteous. See Matt. 5:5; 2 Peter 3:13.

What the Nations Are Paying to “Prepare War.”

The New York *Times* in 1907 made up a table of the cost to some of the nations of militarism for two five-year periods:—

	1881-1885	1901-1905
Great Britain, ...	\$2,101,848,936	\$4,143,226,885
France, ...	3,424,570,561	3,451,104,934
Germany, ...	721,450,267	2,656,938,452
United States, ...	1,288,455,644	2,636,938,452
Russia, ...	1,919,977,536	5,242,449,129
Italy, ...	1,598,995,750	1,752,555,047
Japan, ...	182,913,134	692,923,471

Still another graphic illustration of the growing burden of militarism is found in the following table of per capita expenditures for the two five year periods:—

	ARMIES		NAVIES	
	1881-1885	1901-1905	1881-1885	1901-1905
Great Britain,	\$11.04	\$35.95	\$7.43	\$18.23
France, . . .	14.91	16.16	4.75	7.46
Germany, . .	9.28	11.25	.89	4.26
United States,	4.04	8.00	1.58	5.64
Russia, . . .	5.35	6.43	.89	1.94
Italy, . . .	7.81	7.74	1.78	3.50
Japan, . . .	.64	1.97	.22	1.14

God's People Sealed.

As illustrated in our Saviour's parable of the wheat and the tares (Matt. 13:24-30), the righteous and the wicked will occupy the earth together until "the time of harvest," at "the end of this world." But when the last note of mercy has been sounded, and all have made their final decision, there will be a separation "between him that serveth God and him that serveth Him not." Mal. 3:18.

John writes, "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:2, 3.

This same scene is described in Eze. 9:3, 4, in the following words:—

"And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Probation ceases when God's commandment-keeping people are sealed for the kingdom, and then the destiny for both the righteous and the wicked is sealed for time and for eternity. This settling of destinies is described by John in the last chapter of the Bible as follows:—

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that

is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

"The Seven Last Plagues."

When probation ceases, the mercy of God is withdrawn from all upon whom has not been placed the seal of God. Then the sealing angel withdraws his hand from the four angels "to whom it was given to hurt the earth and the sea" (Rev. 7:2, 3), and the judgments of God are poured out upon the impenitent. This is spoken of as "the wine of the wrath of God, which is poured out without mixture [of mercy] into the cup of His indignation." Rev. 14:10.

Daniel, in prophetic vision, says of this time, "And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

This "trouble" is to fall upon the heads of the wicked. From its horrors God's people will be delivered. Of this time David says of the righteous, "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:8-10.

As probation ceases, the closely-following judgments of God upon the wicked are represented by seven angels who are commissioned to pour out "seven last

plagues" upon the doomed heads of the wicked. See Rev. 15:6-8; 16:1. These plagues are very real. Their nature and order are as follows:—

First, "a noisome and grievous sore." By some this is supposed to be a more virulent form of the bubonic plague, which is already invading many parts of the world. See Rev. 16:2.

Second, the sea "became as the blood of a dead man: and every living soul [creature having life] died in the sea." Vs. 3.

Third, the rivers and fountains of waters "became blood." This is a repetition of one of the plagues of Egypt. Vss. 4-7.

Fourth, to the sun was given "power . . . to scorch men with fire." Vss. 8, 9. This refers not only to heat from the sun, but also to great conflagrations which result from it.

Fifth, a plague of darkness (as in the plagues of Egypt), in which "they gnawed their tongues for pain." Vss. 10, 11. They are still suffering from the affliction of the first plague.

Sixth, under this plague the conditions of nations are so shaped as to prepare the way for the great battle of Armageddon mentioned

NOT UNIVERSAL.

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy."—*Great Controversy*, pp. 628, 629.

NOT A LITERAL RIVER.

"It is not likely that this (Rev. 16:12) has reference to the literal river, for that never was a hindrance to the armies of the East. A thousand years before Christ, the kings of Assyria, in their campaigns, crossed it regularly every spring—the very time when its waters were highest. That this refers to the power ruling in the country of the Euphrates, and not to the literal river, is strengthened by the fact that Isaiah, in speaking of the king of Assyria and his armies, plainly calls them 'The waters of the river.'

'Now therefore, behold, the Lord bringeth upon them [the people of Judah] the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks.'—*Bible Readings*, p. 253.

in this chapter. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up [referring to the nation whose territory is upon this river], that the way of the kings of the east might be prepared." And then

follows an account of the deceptive works of Satan and his followers to bring the nations together to the battle of Armageddon. See Vss. 12-16. These verses bring in the culminating events of the Eastern Question, which cannot be considered in the limited space of this chapter. Special literature on this subject can be had of the publishers of this book.

Armageddon.

In this connection it seems appropriate to introduce the scenes of Armageddon.

To Jeremiah was given a view of the earth during its last world-wide gathering for war. In astonishment and fear he exclaims:—

"My bowels, my bowels! I am pained in my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" Jer. 4:19-21.

Verses 23-27 show that the prophet's "alarm of war" occurs just before the second coming of Christ, and the desolation of the earth which is to follow.

Joel speaks of "multitudes, multitudes in the valley of decision: *for the day of the Lord is near* in the valley of decision." Joel 3:14. This refers to a great war rendezvous for the nations of the earth. See vss. 9-12.

To this awful battle all the nations of the world will be gathered. John saw "three unclean spirits like frogs come out of the mouth of the dragon [Paganism], and out of the mouth of the beast [Papacy], and out of the mouth of the false prophet [degenerate Protestantism]. For they are the spirits of devils [represented by all spiritualistic teachings], working miracles, which go forth unto the kings of the earth and *of the whole world*, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon" (or Mount Megiddo). Rev. 16:13, 14, 16.

The hills of Megiddo, overlooking the plains of Esdraelon, were in the days of the Jews noted for scenes of great slaughter.

The awful scene of the carnage of Armageddon is counted as one of the acts of the vengeance of God upon the impeni-

LAST DAY TROUBLES.

Isa. 2:3-5 gives man's version of last-day conditions. But, turning from this, the prophet gives in verses 10-21 a startling view of what the reality will be.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures [margin, *pictures of desire*].

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be

made low : and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish.

“And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.

“In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship [both heathen and mammon worship], to the moles and to the bats ; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.”

The foregoing reference to the seeking of “the holes of the rocks” and “the caves of the earth” is emphasized by the apostle-prophet John :—

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men [great generals and warriors of earth], and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb : for the great day of His wrath is

tent nations of earth. It is spoken of as a gathering of the clusters of the vine of the earth, which were cast “into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses’ bridles, by the space of a thousand and six hundred furlongs.” Rev. 14: 19, 20. This symbol is used to represent the terrible nature and vast extent of this last great battlefield of earth.

The fearful destruction of war when all the nations, supplied with the most modern implements of warfare, shall meet in one last terrific clash of arms, is here compared to the treading out of the grapes at the time of vintage. The scene will be the most terrible ever witnessed in the history of nations. And for this struggle the governments of earth, unrealized by themselves, are now arming with all the powers they possess.

The Seventh Plague. During the battle of Armageddon, the seventh plague is poured out.

“And the seventh angel

poured out his vial into the air; and there came a great voice [the voice of God, see Jer. 25:30] out of the temple of heaven, from the throne, saying, IT IS DONE." Rev. 16:17.

Heaven's ministry for earth is finished. The coming of the Lord is at hand, with reward for the saints and destruction for the wicked. Awful convulsions of nature accompany the voice of God.

"And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon [the apostate church] came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

"And every island fled away, and the mountains were not found." Rev. 16:18-20. In another place we read of the same scene, "The heaven [the atmosphere surrounding the earth] departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14.

Of another event during these convulsions we read, "And there fell upon men a great hail out of

come; and who shall be able to stand?" Rev. 6:15-17.

Isaiah, in the foregoing quotation, says that the silver and the gold which have become idols to their possessors shall be cast to the moles and the bats in that day. The apostle James describes the condition of the rich in that day as follows:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten.

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together *for the last days.*" James 5:1-3.

No peace and safety cry will cover such days as this. No theory of a temporal millennium can be possible under conditions here portrayed.

heaven, every stone about the weight of a talent [about sixty pounds]: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:21.

"IT IS DONE."

As the voice of God sounds these words to earth's remotest bounds, it is met by the response of shaking

heaven and trembling earth. Startling events follow in quick succession.

Awful are the scenes witnessed in the atmosphere.

When shown in prophetic vision it appeared that "the heaven departed as a scroll when it is rolled together." The earth heaves and swells, as it is rent in the grasp of the mightiest earthquake ever experienced "since men were upon the earth." Of this time

Isaiah writes, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:19,20. The very foundations of the earth seem giving way



By Earthquake and Fire.

"And every island fled away, and the mountains were not found." The mountains disappear, leveled by the convulsions which are rending the earth. The islands sink from sight, and are covered by the waters of the sea.

"Babylon the great [a degenerate church] hath come into remembrance before God, 'to give unto her the cup of the wine of the fierceness of His wrath.' Rev. 16:19. Great hailstones, every one 'about the weight of a talent,' are doing their work of destruction. The proudest cities of earth are laid low. The lofty palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes."

The horror of these days cannot be expressed or realized. The seven last plagues are completing their terrible work. The thunders of the battle of Armageddon have shaken the world. Islands and corrupt seaports have been swallowed up by the angry sea. The earthquake has leveled the mountains and thrown down the towering buildings of cities,—the monuments of the mighty works of man. By plague, by fire, by famine, and by sword have the wicked of earth been cut down, until comparatively few are left to witness the closing scenes to be ushered in by the coming of the Lord.

Great has been the long-suffering of God toward the wicked and impenitent of earth. For six thousand years has He borne with the blight and curse of sin, until from the people of the ages is made up the number of the redeemed. All have made the final decision for good or evil. Probation has ceased, the books of heaven are closed, and upon the defenseless

heads of the impenitent are poured the judgments of a righteous God. Of the condition of the wicked at this time we read:—

“Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.” Isa. 13:6.

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers.

“And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

“Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.” Zeph. 1:14-18.

“Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.”

“In that day a man shall cast the idols of his silver, and the idols of his gold [the great fortunes of

the rich], which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. 2: 10-12, 20, 21 (marginal reading).

But during all these scenes of plague, earthquake, and desolation the people of God retain their confidence, and exclaim:—

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

"He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler."

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91: 2, 4, 7.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46: 1-3.

Our Lord Cometh.

The scenes of the second coming of Christ, the resurrection of the righteous, and the destruction of the wicked follow in quick succession. Of these events our Saviour tells the disciples:—

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24 : 30, 31.

Of the resurrection and deliverance of the righteous Paul writes, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4 : 16, 17.

These events are fully set forth in the chapters, "Coming of the King" and "The Resurrection."

The Slain of the Lord.

Of the mortality of these days the prophet writes, "The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence." Amos 8 : 3.

The services in the worldly churches will become one long procession of funerals. The joyful songs of praise will be turned into lamentations of the mourners. Finally the death-rate will be so great that of necessity the living will dispense with the formality of the funeral service. The dead will be carried forth "with silence" and buried without ceremony.

All the wicked will be destroyed when Christ comes. Isaiah 26 speaks of the coming of the Lord and the resurrection. In the same connection the prophet says, "For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for

their iniquity : the earth also shall disclose her blood, and shall no more cover her slain." Vs. 21.

In Revelation 18 John recounts the sins of modern Babylon. Of her final doom he writes, "Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire : for strong is the Lord God who judgeth her." Vs. 8.

Paul, speaking of this day to the persecuted church at Thessalonica, says, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1 : 7, 8.

John, writing of the same event says, "And the beast was taken, and with him the false prophet that wrought miracles before him [referring to great deceptive powers of the last days], with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth : and all the fowls were filled with their flesh." Rev. 19 : 20, 21.

From a reading of the foregoing texts we learn that all the living wicked will be destroyed at the coming of Christ. This destruction will be brought about in two ways :—

First, by a great conflagration, spoken of as "a lake of fire."

Secondly, by the sword of the Lord, under the sym-

bol of "Him that sat upon the horse." See Rev. 19:11-13, 21.

What Is This "Lake of Fire?"

Under the fourth plague power will be given the sun "to scorch men with fire." Rev. 16:8. Under such conditions the earth will become dry as tinder, ready for such conflagrations as the world has never yet known.

In our day a few weeks of rain failure result in forest fires which sometimes overleap their bounds, and bring death and destruction to isolated homes and populous villages. But what must be the condition when drought (evidenced by the famine foretold in Rev. 18:8) is followed by such blazing rays of the sun as will scorch men with their intensity!

Under such conditions the world will be prepared for the fires of the last days. Graphically the prophet outlines the situation:—

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:8, 9.

Paul says that Christ will come "in flaming fire taking vengeance on them that know not God." 2 Thess. 1:8.

Without doubt local fires will occur in many places, but not until Christ comes will there be a conflagration that can be called a "lake of fire." But in this great fire the wicked, the works of man, and whatever is combustible of earth will be destroyed.

But we should not confound this with the fire

that is to come down "from God out of heaven" at the end of the thousand years, and which is described as "the lake of fire and brimstone." See Rev. 20:9, 10. Upon this point Smith writes:—

"The great and final display of the 'winepress of God's wrath,' and also of 'the lake of fire,' occurs at the end of the thousand years, as described in chapter 20; and to that it would seem that the full and formal description of Rev. 14:18–20 must apply. But the destruction of the living wicked at the second coming of Christ, at the beginning of the thousand years, furnishes a theme on a smaller scale, similar in both these respects to what takes place at the close of that period."—*Daniel and the Revelation*, p. 818.

"*And the remnant were slain with the sword of Him that sat upon the horse.*" Rev. 19:21. Here Christ, as leader of the armies of heaven, is in symbol described as sitting upon a white horse. The armies of heaven are also so described. See vs. 14.

It seems that a "remnant" of the wicked will escape from the awful maelstrom of fire which is to sweep the earth. What is the "sword," then, that will destroy this "remnant"?

God said to Moses, "Thou canst not see My face; for there shall no man see Me, and live." Ex. 33:20.

Paul speaks of a class "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

Christ says He will come "in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

The entire glory of heaven will be revealed in the brightness of Christ at His coming. As the sword of

a conquering warrior will this glory of Christ destroy the last remnant of the sinners of earth.

Why This Awful Destruction?

"They have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that

AN AWFUL AWAKENING.

When "fear cometh as a desolation," and "destruction cometh as a whirlwind," the wicked are filled with regret because of their "lost cause." They recognize that the cause of God has triumphed, and search eagerly for some way of safety.

They turn to their teachers for help from the word of God, but it is too late, the door of probation is closed. Their anxiety is not because of repentance, but from fear. Their search is fruitless, for of them it is written :—

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. No such words could be spoken while the days of probation linger, for to every one while hope remains the Saviour said, "Ask, and it shall be given you; seek,

dwell therein are desolate: therefore the inhabitants of the earth are burned." Isa. 24:5, 6.

Of this condition of lawlessness David wrote, "It is time for Thee, Lord, to work; for they have made void Thy law." Ps. 119:126.

Whether this was written of those living in the days of the psalmist, or was a prophecy of the future, the fact remains that never did the earth experience such a period of lawlessness as the present, and this condition will increase as we near the end. Paul writes that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

But not so much to the violation by the wicked of established law does this refer as to some element that will make void, of none effect, or obsolete, the law of Jehovah.

Isaiah said of such, "They

have transgressed the laws, changed the ordinance, broken the everlasting covenant." God's covenant is His law. Moses said of this, "And He wrote upon the tables the words of the *covenant*, the *ten commandments*." Ex. 34:28.

Yet from the pulpits of the day and in the columns of the religious papers it is taught that the Old Testament is obsolete, and the ten commandments abolished.

But thirty-five years after the crucifixion, Paul writes to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. It will be remembered that the New Testament was not written at the time referred to, but Paul recommended what Timothy did have,—the Old Testament,—as

and ye shall find; knock and it shall be opened unto you." Luke 11:9.

But to the false teachers are directed the most scathing denunciations. During these times of trouble their eyes are opened to the awful results of their life work. Upon this point we quote:—

"The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of his teachings. It is apparent that an omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in their refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

"Saith the Lord: 'They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace.' Jer. 8:11. 'With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' Eze. 13:22.

"'Woe be unto the pastors that destroy and scatter the sheep of My pasture! . . . Behold, I will visit upon you the

evil of your doings.' 'Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for your days for slaughter and your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape.' Jer. 23 : 1, 2 ; 25 : 34, 35 (margin).

"Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever,—eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light.

"The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute

having all the elements necessary to "furnish" a man "unto all good works." The Old Testament contains all the truths of the gospel. It is also well to remember that the list of holy martyrs recorded in Hebrews 11 were of Old Testament times.

Of the unchanging nature of the law given on Sinai, graven on stone by the finger of God, our Saviour said in His sermon on the mount, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 18.

The impious hand of papacy has "changed the ordinance" and given to the world a garbled version of the law of Jehovah. Protestantism has accepted this change because its customs have become world-wide. And this badge of Catholicism is worn in the pulpit, and its tenets are taught by the religious press everywhere.

The observance of the first day of the week as the Sabbath cannot be harmonized with the law of God nor substantiated by the Bible. The only way open

to excuse the observance of the first day instead of the seventh is to abolish the law and pronounce the Old Testament obsolete. By pursuing this course the popular religious teachers lull the consciences of their people, and foist upon them the commandments of men in place of the law of God and the testimony of the prophets.

The worship of such commandment-breakers is not acceptable to God, for our Saviour said, "In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9. And of the lawless, Solomon wrote, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

But there will be a remnant when Christ comes who have stood firmly for all the precepts of God's holy law. Of them it is written:—

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, 'The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.'" Isa. 58:12, 13.

For generations the precepts of the law of God have been trampled under foot by professed followers of Christ, until the places where God's people delighted

those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin.'"—*Great Controversy*, pp. 654-656.

to abide have become as a barren waste. Unscrupulous hands have made a breach in the law which is the bulwark of God's people. Before the close of the days of probation the old paths will be restored, and the breach in God's law will be made up.

Of the saints who remain alive and are translated



"Behold, the Lord maketh the earth empty, and maketh it waste,

when Christ comes John writes, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The Earth Desolate.

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of

the earth : they shall not be lamented, neither gathered, nor buried." Jer. 25 : 33.

The righteous have been delivered and taken to their mansions on high, the wicked have been slain, the works of men have been destroyed, and the very face of the earth is broken up by the mighty earth-



and turneth it upside down, and scattereth abroad the inhabitants thereof."

quake. The earth has entered upon her millennium of desolation.

Isaiah gives a very realistic account of the earth at this time: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof,"

"The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word."

Of this utter desolation the prophet writes again: "For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood." "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." "From generation to generation it [the earth] shall lie waste; none shall pass through it forever and ever" (until the thousand years are ended. See Appendix for Bible use of the word forever). Isa. 34: 2, 3, 8, 10.

The Two Suppers.

As Regards the Wicked.—"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19: 17, 18. This refers to the wicked who perished utterly at the second coming of Christ. But to this supper there is a glorious contrast.

The Supper of the Redeemed.—When the saved of the Lord reach their Eden home, they are made to sit down to a supper called by John "the marriage supper of the Lamb." At this supper the guests

will be served by Jesus Himself. He said, "Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

Doubtless with this supper in mind, He told His disciples at the institution of the Lord's Supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:29. What a pledge of abstinence was this. It extended from the sorrows of the crucifixion to the glories of redemption.

To John was given a view of the redeemed as they enter the New Jerusalem and prepare for this wonderful supper:—

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." "And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:6, 7, 9.

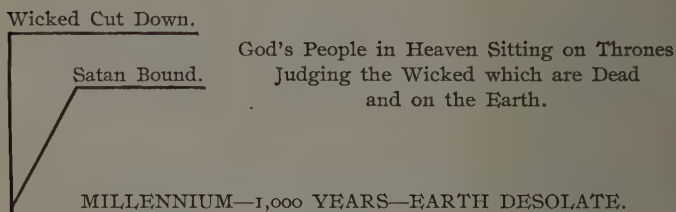
What a contrast this is to the awful supper on earth to which the fowls of the air are called!

Satan Bound.

Of the binding of Satan the Revelator writes, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bot-

tomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

The following diagram will enable us to understand the events which transpire during the thousand years:—



The binding of Satan and casting him into the "bottomless pit" can refer only to his confinement to an earth which he has utterly ruined and brought to a state of desolation and chaos. Jeremiah describes its condition thus:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." Jer. 4:23-27.

Of the condition of Satan during the thousand years Isaiah writes, "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that

did shake kingdoms ; that made the world as a wilderness, and destroyed the cities thereof ; that opened not the house of his prisoners?" Isa. 14:16, 17.

Paul says that Satan holds the "power of death." Heb. 2:14. He could shut up his subjects in the prison-house of death, but he did not, and could not, open "the house of his prisoners." For six thousand years he has held this power, but now it is taken from him. He has no subjects on which to work, and can only roam the earth, which has become a vast charnel-house of his own making. Even the rest of the grave is denied him. The prophet continues:—

"The kings of the nations, even all of them, lie in glory, every one in his own house [the grave]. But thou art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." Isa. 14:18-20.

In the language of another, "For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection ; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed."—*Great Controversy*, p. 660.

SECOND COMING OF CHRIST.

SAINTS RAISED (1ST RESURRECTION).

LIVING SAINTS TRANSLATED.

WICKED CUT DOWN—SATAN BOUND.

LORD'S PEOPLE IN HEAVEN DURING THIS PERIOD

HOLY CITY WITH SAINTS DESCEND.

WICKED RAISED (2ND RESURRECTION).

SATAN LOOSED AND WITH
WICKED DESTROYED IN
THE LAKE OF FIRE.

PRESENT EARTH

THE MILLENNIUM

NEW EARTH

CHRISTIAN AGE
LAST DAYS

SATAN AND HIS ANGELS AND WICKED DEAD CONFINED TO EARTH.

LAKE
OF
FIRE

ETERNITY

AS IN DAYS OF
NOAH AND LOT

1000 YEARS—EARTH DESOLATE.

NEW EARTH
EDEN RESTORED
GOD'S ORIGINAL
PLAN AND PURPOSE
IN EFFECT.

DIAGRAM OF THE MILLENNIUM



The Earth Redeemed.



AS shown in the previous chapter, the millennium begins with the resurrection of the righteous at the second coming of Christ, and ends with the resurrection and final destruction of the wicked when our Lord comes to take possession of the earth, to cleanse it, to bring it back to its Edenic glory, and make it the everlasting home of the saved.

In God's plan there will at some time be a resurrection of the dead, both of the righteous and the wicked. Paul wrote, "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

Our Saviour said, "The hour is coming, in the which *all that are in the graves* shall hear His voice, and shall come forth; they that have done good, unto

the resurrection of life ; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

From these words we may infer that there will be two resurrections; the "resurrection of life," and the "resurrection of damnation." This inference becomes a certainty in the light of additional testimony.

The Revelator said, "Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

Of the "resurrection of damnation" John says, "But the rest of the dead *lived not again until the thousand years were finished.*" Rev. 20:5.

All the living wicked will be slain when Christ comes, and will remain silent in death during the thousand years. At the end of the thousand years the wicked dead will be raised by the voice of the Son of God, who will "execute upon them the judgment written." Ps. 149:9.

Christ Comes to Possess the Earth.

At the end of the thousand years Christ comes to take final possession of the earth. With Him come all the hosts of the redeemed; for it is written, "And the Lord my God shall come, and all the saints with Thee." Zech. 14:5.

At that time Christ will prepare the resting-place for the New Jerusalem. "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and

half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4.

Upon this vast plain the New Jerusalem will rest as it follows the throngs of the redeemed on their journey from heaven to earth. Of this remarkable event we read, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:2.

This city is to be the capital of the new earth. How appropriate that it should be located on the site of old Jerusalem and the mount of Olives.

Out of Prison.

For one thousand years of desolation the earth has been to Satan as a dreary prison. With the saints in heaven and all the wicked silent in death, there are none to tempt, and his occupation is gone. From his condition of practical confinement he is roused as the wicked are raised at the voice of Christ. The dead-lock of the grave is broken, the servants of sin and Satan are brought to life, and he again comes into his own,—his kingdom of evil. Again he has subjects upon whom and with whom to work. His dreary prison life is ended. Of that time John writes, "After that [the thousand years] he [Satan] must be loosed a little season." Rev. 20:3.

Before him is the Holy City, and around him is a vast army of all the wicked who have ever lived. It is plain that the two elements cannot exist on the earth together. Satan is a thorough student of the prophecies, and knows that either his forces must obtain possession of the New Jerusalem, or they will be destroyed from the earth, as foretold by the prophets.

Satan reviews the situation and considers the possibilities. He has millions of fallen angels at his command, and an innumerable army of wicked men. Compared with those within the walls of the New Jerusalem, he has the advantage of overwhelming

numbers. He decides to organize his subjects into one vast army with which he will besiege the New Jerusalem.

SATAN'S ARMY.

"In that vast throng are multitudes of the long-lived race that existed before the flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused Him to blot them from the face of His creation.

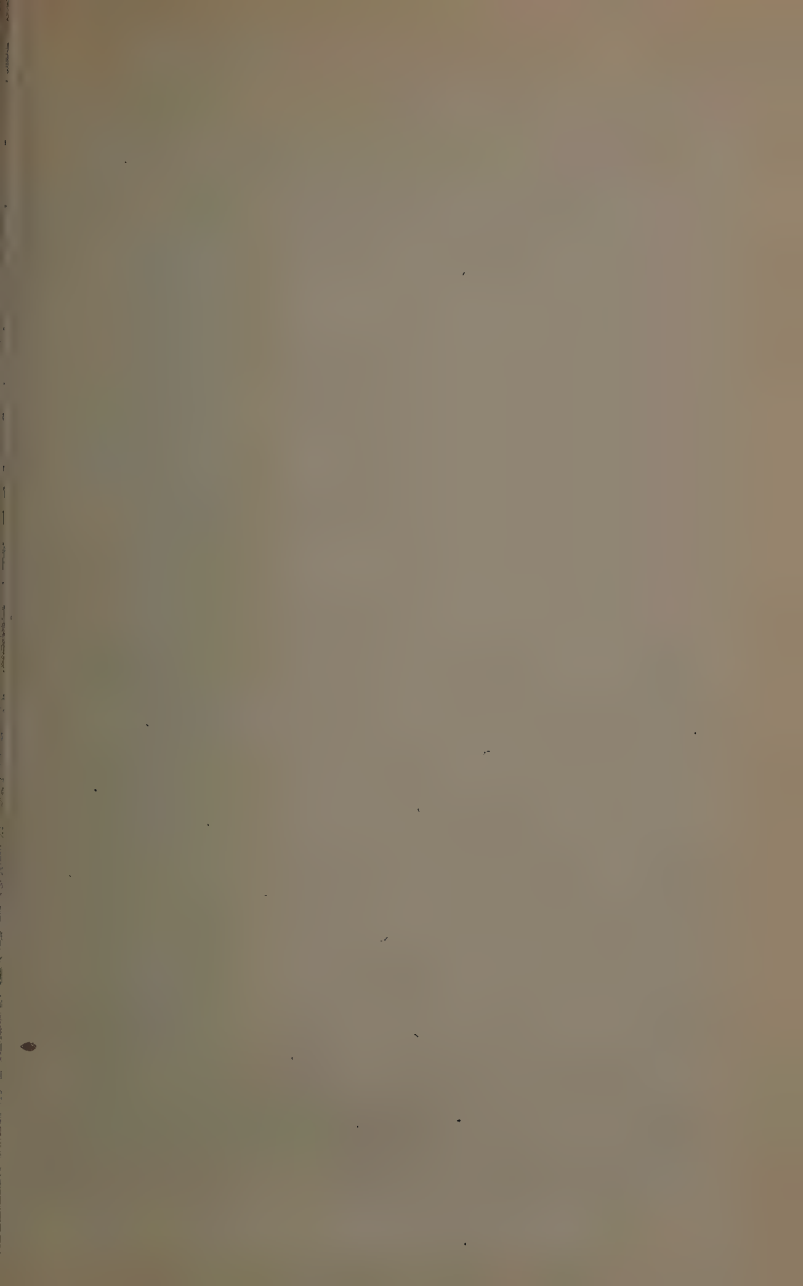
"There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.

"Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the

Gog and Magog.

The earth rings with the preparation for the conflict. Satan's vast army must be provided with a complete equipment of the weapons and munitions of war. We read that he will be "*loosed a little season.*" How long this will be we are not told, but during this time his army will be equipped, organized, and drilled for his last struggle with his Maker. He realizes the nature of the power which he must meet, for he was once of it, and has met it in previous battle. He will use every element of evil, cunning, and ingenuity which he possesses to bring the equipment and organization of his hosts to the highest possible efficiency.

Of this scene of preparation





and attempted warfare John wrote, "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog [warlike nations of earth, which are here used as a type of Satan's vast army], to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8.

Final Destruction of Evil.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [great deceptive powers in the last days of our dispensation] are ["were cast"—Smith], and shall be tormented day and night forever and ever." Rev. 20:9, 10. See Appendix for Bible use of words "forever and ever."

Of the final destruction of

army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artesans construct implements of war. Military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions.

"At last the order to advance is given, and the countless host moves on,—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision, the serried ranks advance over the earth's broken and uneven surface to the city of God."—*Great Controversy*, pp. 663, 664.

THE LAKE OF FIRE.

Smith comments on the lake of fire as follows:—

"Some reader may be inclined to ask for a definition of the lake of fire. As a comprehensive definition, may it not be called a symbol of the agencies which God employs to

close up His controversy with the living wicked at the beginning of the thousand years, and with all the hosts of the ungodly at the end of that period?

"Literal fire will of course be largely employed in this work. We can better describe its effects than the thing itself. At the second coming of Christ, it is the flaming fire in which the Lord Jesus is revealed; it is the spirit of His mouth and brightness of His coming, by which the man of sin is to be consumed; it is the fire in which great Babylon shall be utterly burned. Rev. 18:8.

"At the end of the thousand years, it is the day that shall burn as an oven (Mal. 4:1); it is the fervent heat that shall melt the elements and the earth, and burn up the works that are therein; it is the fire of Tophet 'prepared for the king' (the devil and his angels, Matt. 25:41), the pile thereof is deep and large, and which 'the breath of the Lord, like a stream of brimstone, doth kindle.' Isa. 30:33. It is the fire that comes down from God out of heaven."—*Daniel and Revelation*, pp. 829, 830.

Satan and evil angels we read, "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and *I will bring thee to ashes upon the earth* in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more.*" Eze. 28:18, 19.

In that day the destruction of Gog and Magog shall not be as in the day of battle. "For every battle *of the warrior* is with confused noise, and garments rolled in blood; but this shall be *with burning and fuel of fire.*" Isa. 9:5.

Of this awful day David wrote, "Upon the wicked He shall rain snares [margin, quick burning coals], fire and brimstone, and an horrible tempest:

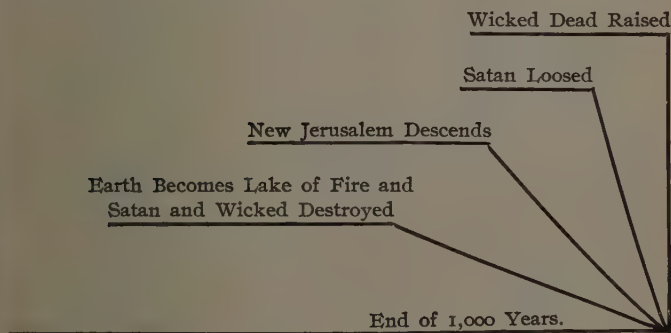
this shall be the portion of their cup." Ps. 11:6.

This recompense the wicked will receive in the earth. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

The wicked will be utterly destroyed by fire. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh *shall burn them up*, saith the Lord of hosts, that it shall leave them *neither root nor branch*." "They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3.

In this lake of fire the earth will be purified from every vestige of evil. "And death and hell were cast into the lake of fire. *This is the second death*. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15.

The following diagram represents the events which mark the close of the thousand years:—



Never again will rebellion and evil exist in the universe of God. "He will make an utter end: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Nahum 1:9, 10.

The Earth Made New.

"And I saw a new heaven and a new earth: for the first heaven [the atmosphere surrounding the earth] and the first earth were passed away; and there was no more sea." Rev. 21:1.

"The heavens and the earth, which are now, by the same word [the word that destroyed the earth by a flood, vss. 5, 6] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

"But the day of the Lord [embracing the thousand years of the millennium, during which he will close up the affairs of this world of sin] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:7-13.

The curse of sin rests heavily upon the earth. It still contains many places of great beauty, but how imperfect it is when compared with the glorious world given to man at creation. Then "God saw

every thing that He had made, and, behold, it was very good." Gen. 1:31.

Now, three quarters of the globe is abandoned to a waste of waters. The desert, the wilderness, and the barren, rocky wastes of mountain systems all testify of the curse that has come to the once beautiful earth.

But Peter tells how all this will be changed. The elements and the earth shall melt with the heat of the day of the Lord. All the works of man and every trace of the curse will be utterly purged with fire. In this fire the earth's surface becomes one molten mass. The elements of the atmosphere are disorganized and re-formed. The deformities and every unnatural condition of this old, sin-cursed world disappear, and from the crucible comes forth a "new earth," dressed in all the beauties and glory of its first creation. "And there shall be no more curse."

The New Jerusalem.

The New Jerusalem alone is exempt from the purifying fires of "the day of the Lord." This must be the time of which the prophet wrote: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:14. While the earth is being purged by its maelstrom of fire, the hosts of the redeemed abide safely within the walls of the holy city,—kept by the power of God. Of this time we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:6. The righteous alone have part in the first resurrection. They alone are protected from the horrors which surround them. The wicked only are included in the awful cataclysm in which the earth is involved, and which to them

brings the second death, from which there is no awakening forever.

The New Jerusalem is a wonderful city. It is now being prepared in the "Father's house," the paradise of God. See John 14:1. In heaven it will be the abode of

A LITERAL CITY.

Upon this point Smith writes :

"If we consider this description exclusively metaphorical, as is done by the great mass of those who profess to be Bible teachers, and spiritualize away this city into aerial nothingness, how unmeaning, yea, even bordering upon folly, do these minute descriptions appear; but if we take it, as it is evidently designed to be understood, in its natural and obvious signification, and look upon the city as the Revelator evidently designed we should look upon it, as a literal and tangible abode, our glorious inheritance, the beauties of which we are to look upon with our own eyes, how is the glory of the scene enhanced!

—*Daniel and Revelation*, p. 848.

the saints during the thousand years of the judgment. At the end of the thousand years it will come down to earth (Rev. 21:2) to be the central figure during the last days of the wicked. It will be the capital city of the earth when it is finally redeemed and made new.

In Revelation 21 is given a comprehensive description of the holy city. Some spiritualize this account, but it is too definite and realistic to admit of such treatment. It must be considered as a real city, built in a very material manner. It is to be the metropolis of the new earth, and a definite city residence for the redeemed.

The Revelator says, "And the city lieth foursquare." Its measurement is given as "twelve thousand furlongs," or fifteen hundred English miles. We may understand this to be the measurement around the city, as, according to Kitto, this was the ancient method of measuring cities. This gives three hundred seventy-five miles on each side.

The city is surrounded by a wall mentioned as

"equal," or in proportion to the other measurements. In figures its height is given as "one hundred and forty and four cubits," or about two hundred sixteen feet.

The vast wall of the city is of jasper stone, usually described as of "a beautiful bright green color, sometimes clouded with white or spotted with yellow." This wall has twelve foundations set with precious stones. It has twelve gates of pearl, and streets of transparent gold. The city will be filled with the palaces of the saved, the walls of which are also of transparent gold.

"The throne of God and of the Lamb shall be in it." May we reason from this statement that the New Jerusalem will become the capital city of the universe? The reading of the text gives color to the supposition.

From the throne springs the river of life, which runs through the main street of the city. On either side of the river is the tree of life. This wonderful tree bears twelve manner of fruit, which ripen each month. The leaves of the tree are for the restoring of the nations, and its fruit perpetuates the life of the saved.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." And "there shall be no night there." Vss. 23, 25. While the rest of the new earth may have its succession of day and night, it will not be so in the New Jerusalem.

The Home of the Saved.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"And I saw a new heaven and a new earth: for

the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

Our Lord desires that we shall understand the promises regarding the final reward of the saints, to appreciate them, and to make them a reality in our lives. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Such faith makes the promises of the new earth as real as our knowledge of the cities and countries of the present world. God is honored when we accept His promises as material, as matter of fact. He desires that we shall build our hopes upon them.

God's promises are given to help us to realize the actuality of His rewards. Peter said, "Whereby are given unto us exceeding great and precious promises: that *by these* ye might be partakers of the divine nature." 2 Peter 1:4. How is this accomplished? Paul says that by "beholding" *we* "are changed." See 2 Cor. 3:18. As we contemplate God's promises, and they become real to us, our own character and aspirations are changed, and we touch the connecting lines of the great beyond, and become fit and eligible to the future possessions offered to the faithful.

The future life is not a myth, it is a reality. It is not to be spent in idle pleasure, but in material affairs, and the duties of citizenship and government. Every one will have his place to fill, his work to perform.

When the earth is finally re-made, the people of God scatter abroad upon it. There are houses to build and country homes to be fitted up. The prophet says, "And

they shall build houses, and inhabit them. . . . They shall not build, and another inhabit."

They will cultivate the soil, for we read, "They shall plant vineyards, and eat the fruit of them. . . . They shall not plant and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain." Isa. 65:21-23.

There will be order in all the new earth. There will be nations and governments and officers and kings.

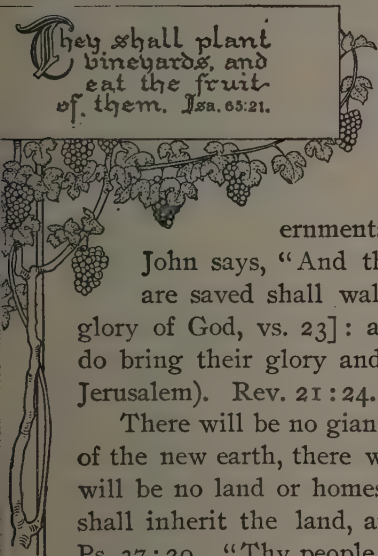
John says, "And the nations of them which are saved shall walk in the light of it [the glory of God, vs. 23]: and the kings of the earth do bring their glory and honor into it" (the New Jerusalem). Rev. 21:24.

There will be no giant trusts to absorb the wealth of the new earth, there will be no mortgages, there will be no land or homes for sale. "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. "Thy people also shall be all righteous: they shall inherit the land forever." Isa. 60:21.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 32:18; 60:18.

Farming will not be the difficult occupation which it is at present. "Instead of the thorn shall come up

They shall plant
vineyards, and
eat the fruit
of them. Isa. 65:21.



the fir-tree, and instead of the brier shall come up the myrtle tree." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. 55:13; 35:1.

Life in the new earth will not be monotonous, neither will the dwellers be handicapped by distance or methods of travel; for from the remotest bounds of the earth they gather to the New Jerusalem to worship each Sabbath, and once a month to partake of the fruit of the tree of life. The prophet says, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

Ferocious animals will there be tame, and their nature changed to correspond with their surroundings. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain." Isa. 11:6-9. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

In our beautiful Eden home there will be no more sorrow, sickness, pain, nor death. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed

away." Rev. 21:4. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. "And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:19.

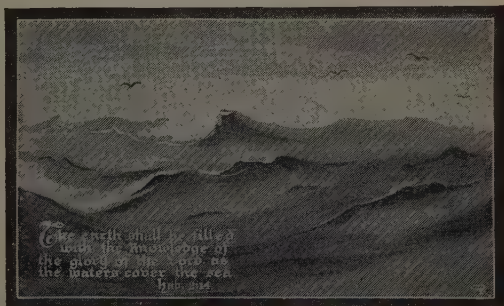
To Paul was given a view of Eden restored. Lost in wonder at the glories revealed, he exclaims, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

Our eyes have feasted upon the beauties of nature, and we have viewed with pleasure the palatial homes of

the wealthy; but all these sink into insignificance beside the beauties of the earth made new and the Eden homes of the humblest saints.

Our ears have heard the stories of earthly grandeur, and we have thrilled with delight as we have listened to the music of this world; but all tales of earthly beauty will pale beside the realities of our New Jerusalem home, and earthly music will seem as discord when compared with the glorious songs of the redeemed as they join in the Sabbath anthem of praise around the great white throne.

The thoughts of our heart sometimes wander afar,



and we picture to ourselves the greatest possessions or attainments which our mind can grasp or our wishes encompass. But the realities of the home of the saints will go far beyond the highest reaches of mind and thought.

All these glories may be to us a blessed reality in a few more years. In view of God's promises for the future, how insignificant are the trials and labors of the present! Who would exchange the future great reward for a few days or years of what are called the pleasures of this life? At whatever cost, an eternity spent in the earth made new is worth every endeavor, every sacrifice, every sorrow which its attainment may require. Reader, which will you choose?

The apostle Peter voiced the sentiment which must possess the heart of every one striving for the exceeding great reward. He says, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

And when the conflict is ended, and the victory won, all the creation of God will join in the pean of praise to the Lamb who has redeemed them from the land of the enemy and brought them back to the harmony with their Creator which was lost by the fall.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

APPENDIX

Texts Regarding the Soul.

Every Bible student knows that there are in the Scriptures "some things hard to be understood." See 2 Peter 3:16. This is true of the subject now under consideration. Even after it has been clearly shown that the soul is not immortal, or never-dying, some minds are really troubled over certain texts which are popularly supposed to teach natural immortality. We therefore invite the reader's attention to a candid examination of these Scriptures.

Departing of the Soul.

"And it came to pass, as her *soul* was in departing (for she died), that she called his name Ben-oni." Gen. 35:18.

This text is generally claimed as an evidence that an undying soul leaves the body at death, and at once goes to its final reward. But all must admit that the whole argument on this text must hinge on the meaning of the word "soul" as here used. Consider, therefore, the following significant facts:—

First, The word "soul" in this text is from the Hebrew *nehphesh*.

Secondly, In our English Bible *nehphesh* is translated forty-two different ways.

Thirdly, Never is immortality or endless life asserted in the Bible in connection with the word "soul," either in the originals or in the translations.

Fourthly, One hundred and twenty times in our English Bible is the Hebrew word *nehphesh* translated *life* or *lives*.

Fifthly, That *life* is the proper rendering in this text, note the following from the pen of Professor Bush:—

"'As her soul was in departing.' Hebrew, *in the going out of her soul, or life*. The language legitimately implies no more than the departing, or ceasing, of the vital principle, whatever that be. In like manner, when the prophet Elijah stretched himself upon the dead child (1 Kings 17:21), and cried three times, saying, 'O Lord my God, . . . let this child's soul come into him again,' he merely prays for the return of his physical vitality."

Sixthly, Evidently the text is simply a record of the death of Rachel, and the true rendering would be, "And it came to pass, as her *LIFE* was in departing."

Return of the Soul.

"And the Lord heard the voice of Elijah; and the *soul* of the child came into him again, and he revived." 1 Kings 17:22.

The argument regarding the death of Rachel applies with equal force to this text. The child's *life* had gone from him, and he was dead. God heard the prayer of Elijah; He restored the *life* which had departed, and the child *lived*. This is the literal and proper rendering of the Hebrew of this text.

Destroying a Soul.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

Luke's record of this statement by our Lord is as follows:—

WHOM SHALL WE FEAR?

Upon this point Smith comments as follows:—

"Whatever killing does to the body, destroying does to the soul." "Now we are to fear God, that is, fear to disobey Him, because He is able to destroy body and soul in hell. And what is necessarily implied in this?—It is implied that He certainly *will* do this in the cases of all those who do not fear Him enough to comply with His requirements. So the text is a direct affirmation that the wicked will be destroyed, both soul and body in hell."

"Man can kill the body, or destroy this present life; but he can accomplish no destruction beyond that. But God is able not only to kill the body, or destroy the present life, but He can cast into hell, or destroy, the life that we may have beyond the resurrection. These two things alone the text has in view."

"Fear not them which kill the body, but are not able to destroy the future life; but rather fear Him who is able to destroy the body, and put an end to all future life in hell. And it is worthy of notice that the destruction in hell here threatened is not inflicted upon a person *without his body*. Nothing is said about God's destroying the soul *alone*; but it is at some point beyond this life, when the person *again has a body*; which is not till after the resurrection."—*Here and Hereafter*, pp. 110-113.

Of the frailties of this life Solomon wrote, "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." Eccl. 9:5, 6.

But of the great future that God has in store for the righteous, the apostle Paul exclaims, "Eye hath not seen, nor ear heard,

"And I say unto you My friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, fear Him." Luke 12:4, 5.

With a lack of consideration which is truly surprising, this text is taken as proof of the immortality of the soul. Yet from a mere reading it will be found to teach just the opposite.

The text teaches that in the matter of obedience to God the fear of man should have no place. Man cannot affect our great future. But in reference to divine things we are counseled to "fear" God, for He is able not only "to kill the body," but He can also destroy all hope of the future life of the disobedient in hell,—in the devouring fires of "that great day of God Almighty." See chapter on "Fate of the Wicked."

In this text we are told that God *can destroy* the soul. For this reason we are to fear Him. The fear of man is of but little moment. Our days on earth are but few, and of value only as we use them in preparing for the eternity of life beyond. But if we lose the life to come, we have made the most stupendous mistake possible.

neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

These are the lessons that Christ would teach in Matt. 10:28. God will give this great and glorious reward to the faithful, but He will just as surely destroy forever the soul that chooses the way of the evil-doer.

Souls Under the Altar.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

By many these verses are taken to prove the immortality of the soul, and that at death the souls of the righteous go to their reward in heaven. But this text is found in a chapter composed almost entirely of figures and symbols. Can these three verses be singled out as literal, while their surroundings are symbolical? Let us examine the quotation carefully.

First, The souls of these martyrs were seen "under the altar." This certainly alludes to the altar of *sacrifice*, and represents the sacrifice of their lives for the gospel. Hence these circumstances could not occur in heaven, as the "altar of incense" is the only altar seen in heaven.

See Rev. 8:3. It is impossible that there should ever be a service in the heavenly sanctuary requiring the use of an altar of sacrifice.

Secondly, To be literal, we must infer that these souls are still under the altar of sacrifice where they gave up their lives. This is not consistent with the theory that they are now enjoying the bliss of heaven.

Thirdly, Of the dead, Solomon says, "Their love, and their hatred, and their envy, is now perished." But we are asked to believe that the souls of these holy martyrs have been enjoying the bliss of heaven ever since their death, and yet their hearts are filled with hatred against those who were instrumental in sending them to their blissful home. And, furthermore, they are crying out for vengeance upon those who persecuted them on earth. The idea of the bliss, love, and harmony of heaven as given in the Bible certainly does not admit of such expressions of hate and revenge as represented by the language of this text.

NOT A LITERAL OCCURRENCE.

Upon this point Albert Barnes, although an advocate of natural immortality, makes the following statement:—

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of martyrs beneath the altar, for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in heaven actually pray for vengeance on those who wronged them, nor that the redeemed in heaven will continue to pray with reference to things on earth; but it may be fairly inferred from this that there will be *as real* a remembrance of the wrongs of the persecuted, the injured, and the oppressed, *as if* such a prayer was offered there; and that the oppressor has as much to dread from the divine vengeance, *as if* those whom he has injured should cry in heaven to the God who hears prayer, and who takes vengeance."—*Notes on Revelation 6.*

On the other hand, the theory of immortality which at death

places the righteous in heaven, places the wicked in hell, where they are suffering the torments of the damned. And according to the popular theory, as drawn from the parable of the rich man and Lazarus, the righteous in heaven and the wicked in hell *are in full view of each other*. What beings, living in heaven, could demand or even desire greater vengeance upon their enemies than the torments that are, according to this theory, being inflicted upon them before their eyes? The idea is absurd.

But, it may be urged, these souls "cried with a loud voice,"

"AVENGE OUR BLOOD."

In regard to this call for vengeance, Smith remarks as follows :—

"According to the orthodox view, the persecutors of these souls were even then or certainly soon would be, enveloped in the flames of hell, right before their eyes, every fibre of their being quivering with a keenness of torture which no language can express, and which no mind can adequately conceive.

"Here they were in their agony, in full view of these souls of the martyrs, and their piercing shrieks of infinite and hopeless woe ringing in their ears—for the rich man and Abraham, as we have seen, could converse across the gulf. And was not the sight of all this woe enough to satisfy the most insatiate desires for vengeance? Is there a fiend in hell who could manifest the malevolence of planning and praying for *greater* vengeance than this? Yet these souls are represented, even under these circumstances, as calling upon God to *avenge* their blood upon their persecutors, and saying, 'How long?' as if chiding the tardy movements of Providence in commencing or intensifying their torments. Such is the character which the common view attributes to these holy martyrs, and such the spirit with which it clothes a system of religion, the chief injunction of which is to *forgive*, and the chief law of which is *mercy*. Does it find endorsement in any breast in which there remains a drop even of the milk of *human* kindness?"—*Here and Hereafter*.

"FATHER, FORGIVE THEM."

In commenting on Rev. 6:10, Andrews remarks :—

"The advocates of the kindred popular doctrines of the immortality of the soul, and that the souls of the righteous go to heaven at death . . . do not seem to realize that such prayers are not only unlike the spirit of Christ, who prayed in His hour of extremest anguish, 'Father, forgive

and hence they must be conscious. But it should be remembered that this language is figurative. We should remember also that, under certain circumstances, "life, action, and intelligence are attributed to *inanimate* objects." Notice the following examples :—

When the Lord spoke to Cain, after the murder of Abel, He said to him, "The voice of thy brother's blood crieth unto Me from the ground." Though Abel's blood was not conscious, yet in the sight of God it represented his murder, and so appealed to infinite justice.

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. 2:11. The stone and the beam are represented as seeing the wickedness of Israel, and crying out as witnesses against it.

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." James 5:4. The very money that should have been paid these laborers becomes an accusing witness against the "oppressor of the hireling in his wages," and is represented as entering its protest against such injustice.

So the blood of the martyrs cried to God, figuratively, in the same sense as did Abel's blood, the stone and beam of the wall, and the wages of the laborers.

"And white robes were given to every one of them." These were robes of character. They had been put to death in the most ignominious manner, and were accounted as the vilest criminals. Their reputation was defamed and their graves dishonored. But the work of the Reformation disclosed the fact that these martyrs were not criminals, but that their lives were noble, and their death the result of a firm adherence to principle. Thus the evil reputation that had been

given these martyrs by a corrupt, persecuring church was changed, and the white robes of a pure, clean character were given to them.

Body, Soul, and Spirit.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

Does the mention of "soul" and "spirit" in this text prove that the soul is immortal? If so the text proves too much, for it gives three distinct parts, of which the body is an equal factor.

With the body we are familiar. It is made of the dust and returns to dust. But where shall we place the "soul" and the "spirit" as used in connection with it in the text? In popular theology both these terms are used to indicate the immaterial, immortal part of man. Which word shall we accept? Both can not here represent the same thing. If the "soul" is immortal, then what does "spirit" signify, and *vice versa*?

Is it not more reasonable to suppose that the apostle wishes to express the desire that every part of our being be presented blameless, and so used terms sufficient to include the whole man? It is well to notice that no part is enumerated as existing separately.

"And the very God of peace sanctify you *wholly*; and I pray God your whole spirit and [whole] soul and [whole] body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

But in considering the phase of this subject presented in the preceding paragraphs, let us not forget the deep spiritual truth taught in the text.

All our powers are given by the Creator, and they all belong to Him. They should therefore be devoted to His service. When the citadel of the mind—the will—is yielded to God, He will sanctify to His use the entire being.

Mental assent to the righteousness of the divine law is not enough. "What? know ye not," says the apostle, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"Though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds): casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

them; for they know not what they do;' but they are unlike the spirit of that noble martyr Stephen, who cried with his dying breath, 'Lord, lay not this sin to their charge.' Luke 23:34; Acts 7:60. Nor do they explain how such a prayer can be offered literally while the Saviour stands before the ark of God's law as a great sacrifice, and the Spirit of God strives with sinful men to lead them to repentance."

Use of the Word "Soul."

*Following is every instance in which the Hebrew word for SOUL in the Old Testament (nehphesh), is translated by some other term than soul.**

In this List the translated word in each case is in italic.

GENESIS.

- 1: 20. creature that hath *life*,
 21. every living *creature*. See also
 2: 19; 9: 10, 12, 15, 16.
 24. bring forth the living *creature*
 30. wherein there is *life*, (Heb a liv-
 ing *soul*.)
 9: 4. flesh with the *life* thereof,
 5. blood of your *lives*
 — require the *life* of man.
 14: 21. Give me the *persons*,
 19: 17. Escape for thy *life*;
 19. in saving my *life*;
 23: 8. If it be your *mind* that
 32: 30. my *life* is preserved.
 36: 6. all the *persons* of his house,
 37: 21. Let us not kill *him*. (Heb. the
 soul.)
 44: 30. seeing . . . his *life* is bound up in
 the lad's *life*;

EXODUS.

- 4: 19. which sought thy *life*,
 12: 16. every *man* must eat,
 15: 9. my *lust* shall be satisfied
 16: 16. number of your *persons*;
 21: 23. shalt give *life* for *life*,
 30. for the ransom of his *life*
 23: 9. the *heart* of a stranger,

LEVITICUS.

- 2: 1. And when any will offer,
 4: 27. If any *one* of the common people,
 11: 10. living *thing* which is in the
 waters,
 43. not make *yourselves* abominable
 44. neither shall ye defile *yourselves*
 46. living *creature* that moveth
 — every *creature* that creepeth
 17: 11. the *life* of the flesh is in the
 blood;
 14. is the *life* of all flesh,
 — blood of it is for the *life*
 — the *life* of all flesh is the blood
 19: 28. cuttings in your flesh for the *dead*,
 21: 1. be defiled for the *dead*
 11. go in to any dead *body*, (Heb. dead
 soul.)
 22: 4. is unclean by the *dead*,
 24: 17. he that killeth any man
 18. he that killeth a *beast* (Heb. *soul*.)
 — make it good; *beast* for *beast*.
 (Heb. *soul* for *soul*.)
 26: 16. cause sorrow of *heart*;
 27: 2. the *persons* shall be for the Lord,

NUMBERS.

- 5: 2. whosoever is defiled by the *dead*
 6. and that *person* be guilty
 6: 6. shall come at no dead *body*.
 11. he sinned by the *dead*,
 9: 6. defiled by the *dead body* of a
 7. We are defiled by the *dead body* of
 10. unclean by reason of a *dead body*
 19: 11. toucheth the *dead body* of an
 man
 13. toucheth the *dead body*
 18. *persons* that were there,
 23: 10. Let me die the death (Heb. m
 soul die.)
 31: 19. whosoever hath killed any *person*
 35. thirty and two thousand *persons*
 in all.
 — the Lord's tribute was thirty an
 two *persons*
 40. And the *persons* were sixteen
 thousand;
 46. And sixteen thousand *persons*;
 35: 11. slayer . . . which killeth an
 person
 15. every one that killeth any *person*
 30. killeth any *person*,
 — testify against any *person*
 31. the *life* of a murderer,

DEUTERONOMY.

- 4: 15. Take . . . good heed unto *you*
 selves;
 10: 22. threescore and ten *persons*;
 12: 23. the blood is the *life*;
 — mayest not eat the *life*
 18: 6. all the desire of his *mind*
 19: 6. avenger of the blood. . . sla
 him;
 11. and smite him *mortally* (Heb. i
 soul.)
 21. *life* shall go for *life*,
 21: 14. go whither she *will*;
 22: 26. his neighbor, and slayeth *him*,
 23: 24. eat grapes . . . at thine own *plea*
 ure;
 24: 6. taketh a man's *life* to pledge.
 7. found stealing any of his
 15. setteth his *heart* upon it:
 27: 25. slay an innocent *person*.
 28: 65. give thee . . . sorrow of *mind*;

JOSHUA.

- 2: 13. deliver our *lives* from death.
 14. Our *life* for yours if ye utter not
 9: 24. sore afraid of our *lives*

*There are two exceptions to this: Job 30: 15, and Isa. 57: 16. But in Job the marginal reading gives the correct meaning, while in Isaiah the Hebrew word means, "such as BREATHE." But see the complete use of this word, N' SHAH-MAH, on page 179. It only occurs 24 times.

- 20: 3. that killeth any *person*
 9. whosoever killeth any *person*
 25: 11. take good heed . . . unto *your-*
selves,

JUDGES.

- 5: 18. people that jeopardied their *lives*
 9: 17. my father . . . adventured his
life far,
 12: 3. put my *life* in my hands
 16: 30. Let me die with the Philistines.
 18: 25. lest *angry* fellows run upon thee,
 (Heb. bitter of *soul* fellows.)
 — and thou lose thy *life,*
 — *lives* of thy household.

RUTH.

- 4: 15. a restorer of thy *life,*

I SAMUEL.

- 2: 33. to grieve thine *heart* :
 35. heart and in my *mind* :
 19: 5. put his *life* in his hand,
 11. save not thy *life* to-night
 20: 1. that he seeketh my *life* ?
 22: 2. that was discontented, (Heb. bitter
 of *soul*.)
 22. all the *persons* of thy father's
 house.
 23. my *life* seeketh thy *life* :
 26: 24. thy *life* was much set by
 — let my *life* be much set by
 28: 9. thou a snare for my *life,*
 21. I have put my *life* in my hand,

2 SAMUEL.

- 1: 9. *life* is yet whole in me.
 3: 21. thine *heart* desireth,
 4: 8. which sought thy *life* ;
 14: 7. for the *life* of his brother
 14: 14. God respect any *person* :
 16: 11. seeketh my *life* ;
 17: 8. chafed in their *minds,*
 18: 13. against mine own *life* :
 19: 5. have saved thy *life,*
 — and the *lives* of thy sons
 — the *lives* of thy wives,
 — *lives* of thy concubines ;
 23: 17. jeopardy of their *lives* ?

I KINGS.

- 1: 12. save thine own *life,*
 — *life* of thy son Solomon.
 2: 23. against his own *life.*
 3: 11. asked the *life* of thine
 19: 2. if I make not thy *life* —
 — as the *life* of one of them
 3. and went for his *life,*
 4. he requested for *himself*
 — Lord, take away my *life* ;
 10. seek my *life,* to take it
 14. they seek my *life,*
 20: 31. he will save thy *life,*
 32. let me live. (Heb. let my *soul* live.)
 39. thy *life* be for his *life,*
 42. *life* shall go for his *life,*

2 KINGS.

- 1: 13. let my *life,* and the *life*
 14. let my *life* now be
 7: 7. and fled for their *life.*
 9: 15. If it be your *minds,* then
 10: 24. *life* shall be for the *life*
 12: 4. money that every man

I CHRONICLES.

- 5: 21. of men an hundred thousand
 11: 19. have put their *lives* in
 — their *lives* they brought
 28: 9. and with a willing *mind*

2 CHRONICLES.

- 1: 11. nor the *life* of thine

ESTHER.

- 4: 13. Think not with *thyself*
 7: 3. let my *life* be given me
 7. make request for his *life*
 8: 11. to stand for their *life,*
 9: 16. stood for their *lives,*
 31. decreed for *themselves*

JOB.

- 2: 4. will he give for his *life.*
 6. hand ; but save his *life.*
 6: 11. should prolong my *life* ?
 11: 20. giving up of the *ghost.* (marg.
 puff of *breath.*)
 13: 14. put my *life* in my hand ?
 18: 4. he teareth *himself* in his
 31: 39. caused the owners to lose their
life: (marg. *soul.*)
 32: 2. he justifieth *himself*
 36: 14. *They* (marg. Their *soul* dieth) die
 in youth.
 41: 21. His *breath* kindleth coals

PSALMS.

- 10: 3. boasteth of his *heart's* desire
 17: 9. *deadly* enemies. (marg. against
 the *soul.*)
 27: 12. the *will* of mine enemies :
 31: 13. to take away my *life.*
 35: 25. so would we have it :
 38: 12. that seek after my *life*
 41: 2. the *will* of his enemies.
 78: 18. meat for their *lust.*
 105: 18. he (marg. his *soul*) was laid in
 iron :
 22. princes at his *pleasure* ;
 131: 2. and quieted *myself,*

PROVERBS.

- 1: 18. lurk for their own *lives,*
 19. taketh away the *life* of
 6: 26. for the precious *life.*
 7: 23. it is for his *life.*
 12: 10. the *life* of his beast :
 13: 3. mouth keepeth his *life* :
 8. ransom of a man's *life*
 14: 10. knoweth his own bitterness ;
 (marg. bitterness of his *soul*)
 16: 26. He that laboreth (marg. The *soul*)
 23: 2. man given to *appetite.*
 7. he thinketh in his *heart,*
 29: 9. friend by hearty *counsel*
 28: 17. the blood of any *person*
 25. that is of a proud *heart*
 31: 6. that be of heavy *hearts*

ECCLESIASTES.

- 6: 7. the *appetite* is not filled.
 9. wandering of the *desire* :

ISAIAH.

- 2: 20. *tablets,* and the earrings (marg.
 houses of the *soul.*)

- 5:14. hath enlarged *herself*,
 15: 4. *life* shall be grievous,
 19:10. ponds for fish (marg. *living things*.
 Heb. *living souls*.)
 43: 4. . . people for thy *life*.
 46: 2. *themselves* are gone into
 47:14. not deliver *themselves*
 49: 7. whom man despiseth,
 56:11. *greedy dogs* (Heb. strong of soul
 dogs.)

JEREMIAH.

- 2: 24. wind at her *pleasure*;
 3:11. hath justified *herself*
 4:30. they will seek thy *life*.
 11:21. that seek thy *life*,
 15: 1. my *mind* could not be
 9. hath given up the *ghost*;
 17:21. Take heed to *yourselves*,
 19: 7. that seek their *lives*,
 9. that seek their *lives*,
 21: 7. that seek their *life*;
 9. his *life* shall be unto
 22:25. them that seek thy *life*;
 27. they *desire* to return
 34:16. liberty at their *pleasure*,
 20. them that seek their *life*
 21. that seek their *life*,
 37: 9. Deceive not *yourselves*,
 38: 2. have his *life* for a prey,
 16. men that seek thy *life*.
 39:18. thy *life* shall be for a
 40:14. to slay thee?
 15. should he slay thee,
 42:20. dissemble in your *hearts*,
 43: 6. *person* that Nebuzar-adan
 44:14. have a *desire* to return
 30. them that seek his *life*;
 — that sought his *life*.
 45: 5. thy *life* will give
 46:26. that seek their *lives*,
 48: 6. Flee, save your *lives*,
 49:37. them that seek their *life*;
 51:14. hath sworn by *Himself*,
 52:29. eight hundred and thirty-two
persons;
 30. seven hundred forty and five *per-*
sons;
 — *persons* were four thousand

LAMENTATIONS.

- 2:18. for the *life* of thy young
 3:51. eye affecteth mine *heart*
 5: 9. with the peril of our *lives*

EZEKIEL.

- 16: 5. loathing of thy *person*,
 27. unto the *will* of them
 17:17. to cut off many *persons*;
 23:17. her *mind* was alienated
 18. my *mind* was alienated
 — as my *mind* was alienated
 22. from whom thy *mind* is
 28. from whom thy *mind* is
 24:25. they set their *minds*,
 25: 6. rejoiced in *heart* with all
 15. with a despitful *heart*,
 27:13. traded the *persons* of
 31. with bitterness of *heart*
 32:10. man for his own *life*,
 33: 6. take any *person* from
 36: 5. with despitful *minds*,
 47: 9. every *thing* that liveth,

HOSEA.

- 4: 8. set their *heart* on their

AMOS.

- 2:14. mighty deliver *himself*;
 15. . . . deliver *himself*
 6: 8. hath sworn by *Himself*,

JONAH.

- 1:14. for this man's *life*,
 4: 3. I beseech thee, my *life*
 8. wished in *himself* to die,

MICAH.

- 7: 3. his mischievous *desire*;

HABAKKUK.

- 2: 5. enlargeth his *desire* as

HAGGAI.

- 2:13. unclean by a dead *body*

THE WORD "SOUL" VARIOUSLY APPLIED.

In the common version of the Bible the word "soul" has more than one meaning and to it are ascribed many different conditions, as will be seen by the following quotations:—

It Is Often Applied to a Number of Persons.

"And Abram took Sarai his wife, . . . and the *souls* [*persons*] that they had gotten in Haran; and they went forth to go into the land of Canaan." Gen. 12:5.

"And the sons of Joseph, which were born him in Egypt, were two *souls*: all the *souls* [*living persons*] of the house of Jacob, which came into Egypt, were threescore and ten." Gen. 46:27. See also Ex. 1:5.

"And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the *souls* [members of their households]; every man according to his eating." Ex. 12:4. Here the *soul* [*persons*] ate of the passover lamb.

NOTE. The author would call the reader's especial attention to the value of the information given in this connection. The Hebrew Concordance, from which this part of our volume is made, is not published in America, and can only be had by importing. And even in this country, this great work will only be found in some of the public libraries, and in the hands of a few Bible students.

"For whosoever shall commit any of these abominations, even the *souls* [*persons*] that commit them shall be cut off [separated, disconnected] from among their people." Lev. 18:29.

"And the same day there were added unto them about three thousand *souls*" (three thousand converts). Acts 2:41.

"And we were in all in the ship two hundred threescore and sixteen *souls*" (sailors, soldiers, and prisoners). Acts 27:37.

"Eight *souls* [the family of Noah] were saved by water" (in the ark). 1 Peter 3:20.

Fishes Are Souls.—"Let the waters bring forth abundantly the moving creature that hath *life*" (Heb. *soul*). Gen. 1:20. "And every living *soul* [living creature] died in the sea." Rev. 16:3.

Thirsty Souls.—"As cold waters to a thirsty *soul*." Prov. 25:25.

Souls Physically Unclean.—"If a *soul* [*person*] touch any unclean thing, . . . he also shall be unclean." Lev. 5:2.

Soul Can Eat.—"No *soul* of you shall eat blood." Lev. 17:12. "Every man [Heb. *soul*] must eat." Ex. 12:16. "I will say to my *soul*, *Soul*, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12:19.

Soul May Be Bought.—"If the priest buy any *soul* with his money." Lev. 22:11.

Bitter Souls.—"They be mighty men, and they be chafed in their *minds*" (Heb. *bitter of soul*). 2 Sam. 17:8.

Soul May Die.—"If I have . . . caused the owners thereof to lose their *life*" (Heb. *the soul of the owner thereof to expire*). Job 31:39. "They die [Heb. their *soul* dieth] in youth." Job. 36:14. "To deliver their *soul* from death." Ps. 33:19. "He spared not their *soul* from death." Ps. 78:50. "Let me [Heb. my *soul*] die the death of the righteous." Num. 23:10. "Let me [Heb. my *soul*] die with the Philistines." Judges 16:30. "Those that seek my *soul* to destroy it." Ps. 63:9. "The *soul* that sinneth, it shall die." Eze. 18:4, 20. "Neither shall he go in to any dead *body*" (*soul*). Lev. 21:11. See also Num. 6:6; 9:6, 7, 10; 19:13. The word "body" used in these texts is from the Hebrew word, *neh-phesh*, and is the same word that is rendered "*soul*" in the foregoing texts. If, therefore, it had been translated the same as in many other places it would read, "Neither shall he go in to any *dead soul*."

Souls Can Be Slain.—"To slay the *souls* that should not die, and to save the *souls* alive that should not live." Eze. 13:19. See also vs. 18.

Compassed by Water.—"The waters compassed me about, even to the *soul*." Jonah 2:5.

Souls May Be Hungry.—"He . . . filleth the hungry *soul* with goodness." Ps. 107:9. "The full *soul* loatheth an honey comb; but to the hungry *soul* every bitter thing is sweet." Prov. 27:7. "When an hungry man dreameth, . . . and his *soul* is empty." Isa. 29:8.

Soul Abhors Meat.—"Their *soul* abhorreth all manner of meat." Ps. 107:18. "So that his life abhorreth bread, and his *soul* dainty meat." Job 33:20.

Famishing Souls.—"The Lord will not suffer the *soul* of the righteous to famish." Prov. 10:3.

Idle and Hungry.—"An idle *soul* shall suffer hunger." Prov. 19:15.

In Captivity.—"But *themselves* [Heb. their *soul*] are gone into captivity." Isa. 46:2.

Sword Can Reach Soul.—"The sword reacheth unto the *soul*." Jer. 4:10.

Strike the Soul.—"The Ammonites hath sent Ishmael . . . to slay thee" (Heb. to strike thee in the *soul*). Jer. 40:14.

Torn Soul.—"He tearth *himself* [Heb. his *soul*] in his anger." Job 18:4. "Lest he tear my *soul* like a lion." Ps. 7:2.

In Iron.—"Whose feet they hurt with fetters: he was laid in iron" (Heb. his *soul* came into iron). Ps. 105:18.

Steal for Soul.—"Men do not despise a thief, if he steal to satisfy his *soul* when he is hungry." Prov. 6:30.

Humbled with Fasting.—"I humbled my *soul* with fasting." Ps. 35:13.

Dried Away.—"But now our *soul* is dried away." Num. 11:6.

Loathed Bread.—"Our *soul* loatheth this light bread." Num. 21:5.

Destroyed.—"Destroyed his own *soul*." Prov. 6:32. "The same *soul* will I destroy." Lev. 23:30.

Cut Off.—"That *soul* shall be cut off from among His people." Ex. 31:14. See also Ex. 12:15, 19; Lev. 7:20, 21, 25, 27; 19:8; 22:3; Num. 15:31.

It will be clearly seen from the foregoing that the word "soul" is used not only to describe man under the varying conditions of life, and even in death itself, but the same word is used also to describe the lower orders of animal life, even to the fish of the sea. So far, therefore, it cannot be claimed that the use of the word "soul" must mean an immortal, immaterial entity breathed into the nostrils of man by his Creator, and capable of conscious existence apart from the body.

Texts Regarding Spirit.

The Spirit Returns to God.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

In connection with the foregoing text we should read Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

On these quotations Andrews, in the tract, "Departing and Being with Christ," comments as follows:—

"One text teaches how man was first formed. The other makes known the process of his dissolution. What God did in creating, death undoes by dissolving. How did death get the power to step in and undo the Creator's work?—Man forfeited his right to live by sinning against God. Death entered by sin.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

"Death, then, has an evil parentage. In fact, it has a bad character in the Book of God; it is not a friend, but an enemy; and so serious and formidable a foe is it that its destruction is made the subject of special promise to the people of God.

"The last *enemy* that shall be destroyed is *death*." 1 Cor. 15:26.

"The power of death Satan himself has controlled.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy *him* that had the power of *death*, that is, the devil." Heb. 2:14.

"Death came from the devil, just as life came from God. God gave to man life, and instructed him that if he would obey Him, he should continue to live. See Gen. 2. The devil, telling Eve that she should by sinning be introduced to a higher life, brought death upon our race. Milton's idea that death is the child of sin and Satan is strictly true.

"But many at the present time believe death to be the gate to endless joys! Death, as they imagine, is the door whereby the Christian enters heaven! By what means was this door created?—By man's rebellion against God. Who was the chief agent in promoting this transaction?—The devil. What does Jesus call him because of this work?—A murderer.

"'Ye are of your father the devil, and the lusts of your father ye will do. He was a *murderer* from the beginning, and abode not in the truth, because there is no truth in him.' John 8:44.

"If death is the door of Heaven, Satan has acted the part of door-keeper of Heaven, for he has the power of death. . . .

"It is the unbuilding of the man after the infirmities of old age have worn out all his strength, that Solomon describes (Eccl. 12:7); it is not his translation to Heaven. The Lord God made the man out of the dust of the ground. Death causes that dust to return to the earth as it was before it formed the man. If God does the first work, it is not God that destroys it. No, indeed. An enemy is the doer of all this."

But Eccl. 12:7 is taken by many as positive evidence that there is an immortal spirit in man which, at death, goes to its final great reward in the presence of God. But there are several reasons why this text does not support such a theory:—

First, The creation of man and the death of man are both referred to in the text. Solomon affirms that whatever returns to God at death, came from God at creation. No more and no less.

Secondly, At creation God breathed into the nostrils of Adam the *breath of life*. (The "*breath of the spirit of life*," See margin of Gen. 7:22.) This "*breath of life*" is the only spirit mentioned in the Bible as having been given to man, and nowhere in the Scriptures is there evidence that it is a conscious entity which goes to its reward at death. For full consideration of this phase of the subject see chapters, "*Breath of Life and Living Soul*" and "*Soul and Spirit*."

Thirdly, In what sense does the spirit go from man to God at death? In the same sense that it came from God to man at creation.

Fourthly, The statement, "And the spirit shall return to God who gave it," refers to *all mankind*, hence must include both the righteous and the wicked.

Then if the spirits of *all* go to God at death, it invalidates the popular theory that the souls of the righteous go to heaven at death, and that the souls of the wicked go to the punishment of hell. This theory also renders a future judgment unnecessary, and a future resurrection impossible.

Fifthly, No better conclusion can be reached than the following from Smith:—

"How infinitely preferable that view which alone the record warrants; that is, that the '*spirit*' which returns to God who

GOD GAVE LIFE.

Upon this point Andrews comments:—

"There has been one grand act of the Creator in which He bestowed that upon man which at death He takes from him. God gave to Adam, when He formed him, the breath of life, and man, thus formed, became a living soul. The record says God breathed this into man's nostrils. This was what gave Adam life. Elihu tells us that 'the breath of the Almighty' gave to him '*LIFE*' *i. e.*, by giving it to the common father of mankind. Job 33:4.

"What God gave to Adam was not an angel of glory to dwell in his body formed of dust. If it had been, what a misfortune to that heavenly being! No; it was simply '*LIFE*.' Having made the man, God gave him life. When man had forfeited his right to live, God told him he must return to the ground out of which he was taken. Genesis 3.

"And so when Adam closed his eyes in death, the great Creator took again to His own keeping that life which Adam gave up. God designs that men shall live again. He holds all in His hands till the hour shall arrive to give them life the second time. Jesus said that He laid down His life that He might take it up again; John 10; and so when dying, commended His spirit, or life, to His Father's hands."

gave it, is the 'breath of life,'—that agency by which God vivifies and sustains these physical frames. This breath of life, so far as the record goes, is *just what* God did give and *all* He did give to man in the beginning. The definition of the terms sustains such an application.

"This spirit, without doing violence to either thought or language, can return to God in the same sense in which it came from Him. And this view should be adopted, above all other considerations, because it harmonizes all the records, and avoids those inconsistencies and contradictions in which one finds himself inevitably involved the very moment he undertakes to make the spirit mean a separate entity, conscious in death, and immortal in its nature."

Committed to God.

David said, "Into Thine hand I commit my spirit." Ps. 31:5.

As Jesus was dying on the cross He cried out, "Father, into Thy hands I commend My spirit." Luke 23:46.

The martyr Stephen, as he was expiring, sent up the prayer, "Lord Jesus, receive my spirit." Acts 7:59.

A careful reading of the preceding comments on Eccl. 12:7, will clear these texts from all difficulty. And yet, in what sense can a dying man commit his spirit to God? Only with the view of receiving it back from God at the resurrection. Job understood this when he exclaimed, "If a man die, shall he live again? all the days of my appointed time will I wait [in the grave], till my change come [at the resurrection]. Thou shalt call [on the resurrection morning, see 1 Thess. 4:16], and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:14, 15.

Elihu said to Job, "The breath of the Almighty hath given me life." Job 33:4. Life was given to man at creation; the life of man returns to God at death; and life is given back to man at the resurrection.

On Calvary our Saviour laid down His life at His Father's feet. His only hope for its restoration was in the resurrection on the third day. It was there, as His life of self-denial and suffering was ending, that His implicit faith in the promises of His Father brought forth the wonderful words of trust and hope, "Father, into Thy hands I commend My spirit."

Life is a mystery which finite wisdom has not penetrated,—may never penetrate. That it comes from God, and that it returns to Him, the Scriptures tell us plainly. That each measure of life segregated for a time from its great Author, and assigned for a moment as it were to the service of a finite being, becomes thereby a separate entity for ever, is certainly not taught in the Bible.

There is absolutely no reason for believing that in the sense of animated existence the life principle is not the same in all things living. Indeed, we are plainly told that this is so, for we are assured that both man and the lower animals have all "one breath,"—"the breath of the spirit of life"—not only breathed

into man's nostrils in the beginning, but given also to the brute creation. This *fact* we know, because God told us; the *how* has not been revealed.

In the books of God there is kept a complete record of every being who has lived. It is as the photographer's negative of human identity. At the resurrection a perfect restoration of the individual will be made.

So carefully is the record kept that the psalmist says, "In Thy book all my members were written." Ps. 139:16. And our Saviour says that "the very hairs of your head are all numbered." Matt. 10:30. Every particular is preserved, even to the numbering of the hairs of our head.

Our character is also portrayed in the "book of remembrance;" and so our reproduction in the resurrection will be accurate in every particular.

When our work on earth is ended by death, our record above is closed for good* or bad. Then not only is our life "returned to God who gave it," but our character is forever fixed in the heavenly archives.

When the Christian warrior lays down his arms at his Saviour's feet, and becomes subject to death which is the inevitable result of sin, he submits his life to his Creator, subject to all the records in the books of Heaven. He trusts implicitly that in the morning of the resurrection he will take it up again, cleansed, vivified, immortalized, and that he will for ever dwell in the presence of his Lord and Saviour.

How gladly, then, in the hour of death will he exclaim, with the holy martyr Stephen, "Lord Jesus, receive my spirit."

Where Does the Spirit of Man Go?

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3:21.

This text is taken by the advocates of natural immortality as proof positive that the spirit of man, at death, goes upward to its reward. But does this text really present any such evidence?

First, In answering the query, we must bear in mind the weight of evidence from the Bible against the whole theory of natural immortality.

Secondly, Solomon himself disclaims any such thought, for he says, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath [Heb. *one spirit*]; so that a man [in his death] hath no pre-eminence above a beast: for all is vanity. *All go unto one*

ASCENT OF THE SPIRIT.

"The notion prevailed in the heathen world that man's spirit ascended up to be with the gods (and this is the foundation of heathen mythology), but the spirit of the beast went down to the earth. It was the old lesson taught by that unreliable character in Eden, 'Ye shall not surely die,' but 'ye shall be as gods.' Solomon *contradicts all this* by stating the truth in the case, namely, that death reduces man and beast alike to *one common condition*. Then he asks, 'Who knows that the opposite heathen doctrine is true, that the spirit of man goes up, and that of the beast down?' He had declared that they all went to one place, in accordance with God's original sentence, 'Thou shalt surely die;' now he calls for evidence, if there be any, to show that the *opposite* doctrine is true."—*Here and Hereafter*, p. 84.

place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20.

Thirdly, Following this, in verse 21, come the words of the text, which must be understood as a question regarding the matter under consideration. The rendering of several important translations uphold this method of treatment.

Milton's rendering of this text reads, "Who knoweth the spirit of man [*am sursum ascendat*], whether it goeth upward?" The Douay Bible renders the passage, "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?" This translation is according to the Septuagint, the Vulgate, the Chaldee Paraphrase, the Syriac, the Arabic, and the German of Luther.

This rendering presents this text in an entirely different light. It saves Solomon from the charge of contradiction, and places the text in harmony with other direct statements in the Bible.

Spirits of Just Men Made Perfect.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24.

MADE PERFECT.

Dr. Adam Clarke comments on this text as follows:—

"The spirits of just men made perfect, or the *righteous perfect*, are the full-grown Christians; those who are justified by the blood and sanctified by the Spirit of Christ. Being *come* to such implies that spiritual union which the disciples of Christ have with each other. . . . We have already seen that 'the righteous perfect;' or 'just men made perfect,' is a Jewish phrase, and signifies those who had made the farthest advances in moral rectitude. The apostle uses it here to point out those in the church of Christ who have received the highest degree of grace, possessed most of the mind of Christ, and were doing and suffering most for the glory of God." Comment on Heb. 12:22-24.

Adam Clarke says, "The description in these verses does not refer to the *heavenly state*, . . . but to the economy of the New Testament."

Smith says, "Paul is here contrasting the blessings and privileges enjoyed by believers under the gospel dispensation with those possessed by the Jews under the former dispensation."

This thought suggested by Smith is in harmony with the whole drift of the apostle's argument. Read verse 18:—

"For ye are not come unto the mount that might be touched [Sinai], and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words" (the voice of God proclaiming His law in awful grandeur).

This is not the position of God's people in the new dispensation. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Not to Old Jerusalem, the center of Jewish worship, but to the New Jerusalem, where Christ, our High Priest, officiates in our behalf.

"And to an innumerable company of angels;" Christ's assistants in the plan of salvation. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. See also Dan. 7:10.

"To the general assembly and church of the first-born."

Embracing those of every "nation, kindred, tongue, and people" who have accepted Christ, and form the "general assembly." "God now takes His people into covenant relation with Himself as *individuals*, and not as a *nation*."

"And to God the Judge of all." Through the mediation of Christ we come to God direct.

"And to the spirits of just men made perfect." In the original Greek the participle rendered "made perfect" agrees with "just men," and not with "spirits." This text refers to those who, in this life, have accepted the blessedness of the gospel, and whose lives have been transformed and sanctified by it.

"And to Jesus the Mediator of the new covenant." We Christians come to Christ, our Mediator, Advocate, and Priest, direct, and not to an earthly priest with earthly offerings which were only types of the true.

"And to the blood of sprinkling, that speaketh better things than that of Abel." We have come to "the true tabernacle, which the Lord pitched, and not man." We now have the blood of Christ, the better sacrifice, which can cleanse us in fact, in the place of the blood of beasts, which was not complete, but figurative.

Thus Paul would forcibly impress us with a sense of the blessedness of the gospel dispensation in which we live. It is certainly a wonderful presentation, but contains no evidence of independent, conscious existence apart from the body.

Spirits in Prison.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went, and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:18-20.

These men lived in the days of Noah, and so perished in the waters of the flood. In order for this text to meet the demands of popular theology, we must believe,

First, That these were disembodied spirits of wicked men, for the text says that they "were disobedient."

Secondly, That the Spirit of Christ, while His body rested in the tomb, went to the abode of these wicked spirits and preached to them.

Thirdly, To complete the picture, these spirits, being wicked, were at that time in hell suffering the torments of the damned.

But if such a proceeding had been possible, the question would intrude, What object could there have been in Christ's Spirit going to hell and preaching the gospel to wicked spirits, in their suffering and torment?

The day of their probation was *surely past*, and the blessedness of gospel truths could not possibly benefit them, for if it could we must accept the Catholic dogma of purgatory, or the theory of probation after death, both of which are certainly unscriptural. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccl. 11:3.

It must be plain that the truth regarding this text rests upon the question, *When* did the Spirit of Christ preach to these antediluvian sinners?

The answer seems plain and clear, At a time when such preaching could do them good, "In the days of Noah, while the ark was a preparing." Dr. Clarke accepts this view, for he says:—

"*He went and preached*] By the ministry of Noah one hundred and twenty years."

But it is objected, these were immortal spirits, spirits of dead men, for the text states, "He went and preached unto the *spirits*." Again Clarke says:—

"The word '*spirits*,' is supposed to render this view impracticable, because this must mean *disembodied spirits*: but this certainly does not follow; for the '*spirits of just men made perfect*' (Heb. 12:23) certainly means righteous men, and men *still in the church militant*; and the '*Father of spirits*' (Heb. 12:9) means men *still in the body*; and 'the God of the *spirits* of all flesh' (Num. 16:22 and 27:16) means *men not* in a disembodied state."

But, if these were people living in the days of Noah, how can it be said that they were in prison? In the sense that they were in the prison of error and darkness.

Of the mission of Christ the prophet said, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42:7. Christ did not literally go to the prisons of Palestine, break open the doors and set the guilty captives at liberty. But read again:—

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

Christ inaugurated no crusade against the legal restraint of the guilty in the prisons of the governments of earth. Hence this method of expression must be figurative, and refers to another class of prisons and prisoners.

The latter text (Isa. 61:1) was quoted by Christ as He began the work of His active ministry on earth in the synagogue of Nazareth. See Luke 4:18. Both texts have reference to the ministry of Christ on earth. Both speak of the people among whom He ministered as being in the prison house of darkness and error and ignorance of God's word. It was in this sense that those living in the days of Noah were "in prison," they were in their time "prisoners of hope;" even as we read in Zechariah 9:12: "Turn you to the strong hold, ye prisoners of hope: even to-day, do I declare that I will render double unto thee."

The inhabitants of the Noatic world were doomed. Their span of life was limited to one hundred and twenty years, and unless they should repent and turn to the Lord, they had no hope of a future life. But Noah "a preacher of righteousness," was sent to them, and through him the Spirit of Christ preached to the inhabitants of this prison-bound world.

And as in the days of Noah, the Spirit of Christ preached

a saving gospel to a world doomed to destruction by a flood of waters, so, from the days of Christ on earth down through the stream of time the Spirit of Christ is preaching, through His faithful messengers, to a world doomed to a more terrible destruction by fire in the "day of the Lord's vengeance, and the year of the recompences for the controversy of Zion." Isa. 34 : 8.

Spirit Hath Not Flesh and Bones.

"Behold My hands and My feet, that it is I Myself : handle Me, and see ; for a spirit hath not flesh and bones, as ye see Me have." Luke 24 : 39.

A companion to this text is found in the account of Jesus coming to His disciples, walking on the sea. The record states :—

"And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear." Matt. 14 : 26. The same statement is made in Mark 6 : 49.

The word "spirit" as it occurs in both the above texts is not from the Greek word *pneuma*, from which "spirit" is usually translated, but from *phantasma*, meaning phantom, apparition, spectre.

Nowhere in the Bible is any countenance given to the superstitions regarding phantoms, ghosts, etc., and yet ignorance often leads the human mind to give more or less credence to all kinds of supposed supernatural phenomena.

This was certainly the case with the disciples. So when they, in the night, saw the indistinct form of Christ walking toward them on the waters, their faith gave way, and they reverted to their old superstitions, and cried out in their fright, "It is a *phantom*."

And so it was at the time when our Saviour, after His resurrection, appeared to the disciples as they were gathered in the upper room where they abode. "They were terrified and affrighted, and supposed they had seen a spirit." Luke 24 : 37. They thought they had seen a *phantom* in the form of their Saviour. Greenfield and other prominent authorities agree that this is the real meaning of the text.

Christ recognized their error, yet did not attempt to combat their superstition. He took them on their own ground, and explained that He was not a *phantom* as they supposed. Bloomfield comments on verse 37, as follows :—

"It may be added that our Lord meant not to countenance those notions, but to show His hearers that, according to their *own* notions of spirits, He was not one."

As this scene followed the resurrection, Christ had a spiritual body, such as will be given to the saints at their resurrection. And yet He states that in this body He had flesh and bones, and demonstrates the fact by eating earthly food in their presence. Of itself this is strong testimony against the theory that the "saints in light" will be disembodied spirits.

Destroy the Flesh, Save the Spirit.

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5 : 5.

In the chapter in which this text is found, attention is called to persons in the church who were guilty of gross wickedness. The church is "the body of Christ," and must not remain with such

a taint upon it. Hence the guilty ones are to be delivered "unto Satan for the destruction of the flesh."

Satan is the god of this world and the author of all iniquity. Persons committing such deeds belong to the kingdom of Satan, and not to the body of Christ. They must not remain in the church of Christ, but should be cast out to the place where they belong,—the realm of Satan.

Such action by the church may result in "the destruction of the flesh." The term "flesh," is sometimes used to indicate the carnal mind. See Gal. 5:19-21. Those in the church who have done wickedly have still a desire to obtain the future reward promised the righteous. When such an one finds himself cast out from the body of Christ, and relegated to the dominion of Satan, he realizes his lost condition, and this may result in repentance and the forsaking of his evil course, and a subsequent reunion with the church of Christ. However it may result, it is the only course which the church can pursue in such cases.

"That the spirit may be saved in the day of the Lord Jesus." If the work on the part of the sinner is thorough, it will result in his final salvation. But a careful reading of the text will show that the time of the saving of the spirit is "in the day of the Lord Jesus." This is when Christ comes and the resurrection takes place. Hence there is no argument here in favor of the continued, conscious existence of an immaterial spirit after death.

THE WORD "SPIRIT" IN THE OLD TESTAMENT.

The general Hebrew word for "spirit" is *roo-agh*. It occurs 442 times, and is translated in *sixteen different ways*. Every time the word "spirit" is found in the Old Testament it comes from this word, except in two instances, where the original is *n'shah-mah*. But the complete use of this is given on page 179. We now present a *complete list* in which the word *roo-agh* is found, where it is translated by some OTHER TERM than "spirit." The reader will find this table both useful and very interesting. The compilation is made from "The Englishman's Hebrew and Chaldee Concordance."

GENESIS.

- 3: 8. garden in the *cool* of the day:
(*marg. wind.*)
6: 17. is the *breath* of life.
7: 15. is the *breath* of life.
22. nostrils was the *breath* of life,
(*Heb. breath of the spirit of life.*)
8: 1. God made a *wind* to pass
26: 35. a grief of *mind* unto

EXODUS.

- 10: 13. brought an east *wind*
— the east *wind* brought
19. mighty strong west *wind*,
14: 21. by a strong east *wind*
15: 8. the *blast* of Thy nostrils
10. blow with Thy *wind*,

NUMBERS.

- 11: 31. there went forth a *wind*

JOSHUA.

- 2: 11. remain any more *courage*,

JUDGES.

- 8: 3. their *anger* was abated
2 SAMUEL.
22: 11. the wings of the *wind*.
16. the *breath* of His nostrils

1 KINGS.

- 18: 45. with clouds and *wind*,
19: 11. great and strong *wind*,
— Lord was not in the *wind*:
— after the *wind* an earthquake

2 KINGS.

- 3: 17. not see the *wind*,
19: 7. send a *blast* upon him,

1 CHRONICLES.

- 9: 24. four *quarters* (*lit. winds.*)

JOB.

- 1: 19. there came a great *wind*
4: 9. *breath* of His nostrils

- 6:26. desperate, which are as *wind*?
 7:7. remember my life is *wind*:
 8:2. like a strong *wind*?
 9:18. me to take my *breath*,
 12:10. and the *breath* of all
 15:2. utter *vain* knowledge, (Heb.
 knowledge of *wind*.)
 3^m. *breath* of His mouth
 16:3. shall *vain* words have (Heb. words
 of *wind*.)
 17:1. My *breath* is corrupt, (marg.
 spirit.)
 19:17. My *breath* is strange to
 21:18. as stubble before the *wind*,
 28:25. weight for the *winds*;
 30:15. pursue soul as *wind*:
 22. liftest me up to the *wind*;
 37:21. the *wind* passeth, and
 41:16. no *air* can come between

PSALMS.

- 1:4. chaff which the *wind*
 11:6. and an horrible *tempest*:
 18:10. the wings of the *wind*.
 15. *breath* of Thy nostrils.
 42. dust before the *wind*:
 33:6. host of them by *breath*
 35:5. as chaff before the *wind*:
 48:7. ships with an east *wind*.
 55:8. escape from *windy* storm
 78:39. a *wind* that passeth
 83:13. stubble before the *wind*.
 103:16. the *wind* passeth over it,
 104:3. the wings of the *wind*:
 29. takest away their *breath*,
 107:25. raiseth the stormy *wind*,
 135:7. bringeth the *wind* out
 17. neither is there any *breath*
 146:4. His *breath* goeth forth,
 147:18. He causeth His *wind* to
 148:8. stormy *wind* fulfilling

PROVERBS.

- 11:29. shall inherit the *wind*:
 25:14. clouds and *wind* without rain.
 23. north *wind* driveth away
 27:16. hideth her hideth the *wind*,
 29:11. fool uttereth all his *mind*:
 30:4. gathered the *wind* in

ECCLESIASTES.

- 1:6. The *wind* goeth toward
 — the *wind* returneth
 3:19. have all one *breath*;
 5:16. labored for the *wind*?
 11:4. He observeth the *wind*

ISAIAH.

- 7:2. moved with the *wind*.
 11:4. *breath* of His lips shall
 15. with His mighty *wind*
 17:13. as . . . before the *wind*,
 25:4. the *blast* of the terrible
 26:18. brought forth *wind*;
 27:8. His rough *wind*
 30:38. *breath* as an overflowing
 32:2. place from the *wind*,
 33:11. your *breath*, as fire,
 37:7. I will send a *blast* upon
 41:16. and the *wind* shall carry
 29. molten images are *wind*
 57:13. the *wind* shall carry
 64:6. iniquities, like the *wind*

JEREMIAH.

- 2:24. snuffeth up the *wind*
 4:11. A dry *wind*
 12. *wind* from those places
 5:13. shall become *wind*,
 10:13. *wind* out of His treasure.
 14. *breath* in them.
 13:24. *wind* of the wilderness.
 14:6. snuffed up the *wind*
 18:17. with an east *wind*
 22:22. The *wind* shall eat up
 49:32. scatter into all *winds*
 36. bring the four *winds*
 — toward all those *winds*;
 51:1. a destroying *wind*;
 16. the *wind* out of His
 17. is no *breath* in them.
 52:23. on a *side*; (lit. *wind*, or windward
 side.)

LAMENTATIONS.

- 4:20. The *breath* of our nostril

EZEKIEL.

- 1:4. a *whirlwind* came out
 5:2. scatter in the *wind*,
 10. into all the *winds*,
 12. into all the *winds*,
 11:5. come into your *wind*,
 12:14. toward every *wind*
 13:11. *wind* shall rend it.
 13. with a stormy *wind*
 17:10. the east *wind* toucheth
 scattered toward *winds*:
 19:12. east *wind* drieth up
 20:32. cometh into your *mind*
 27:26. east *wind* hath broken
 cause *breath* to enter
 37:5. put *breath* in you,
 6. no *breath* in them.
 8. no *breath* in them.
 9. Prophecy unto the *wind*, (marg.
 breath.)
 — Come from the four *winds*, O
 breath,
 10. *breath* came into them,
 42:16. east *side*, (marg. *wind*.)
 17. north *side*, (lit. *wind*.)
 18. south *side*, (lit. *wind*.)
 19. west *side*, (lit. *wind*.)
 20. four *sides*, (lit. *winds*.)

DANIEL.

- 8:8. four *winds* of heaven.
 11:4. four *winds* of heaven;

HOSEA.

- 4:19. *wind* hath bound her up
 8:7. have sown the *wind*,
 12:1. Ephraim feedeth on *wind*,
 13:15. *wind* of the Lord shall

AMOS.

- 4:13. that . . . createth the *wind*,

JONAH.

- 1:4. Lord sent a great *wind*
 4:8. a vehement east *wind*;

HABAKKUK.

- 1:11. shall his *mind* change,
 2:19. no *breath* in the midst

ZECHARIAH.

- 2:6. four *winds* of heaven,
 5:9. the *wind* in their wings;

THE "BREATH OF LIFE."

The Hebrew word for "breath," in Gen. 2:7, is *n'shah-mah*. It occurs 24 times in the Old Testament in the following passages. The English reader will find the table very useful. The translated words are in *italic*.

GENESIS.

- 2: 7. the *breath* of life;
7:22. was the *breath* of life, (marg. Heb.
the *breath* of the spirit of life.)

DEUTERONOMY.

- 20:16. nothing that *breatheth* :

JOSHUA.

- 10:40. destroyed all that *breathed*.
11:11. not any left to *breathe* :
14. any to *breathe*.

2 SAMUEL.

- 22:16. at the blast of the *breath*

1 KINGS.

- 15:29. any that *breathed*,
17:17. no *breath* left in him.

JOB.

- 4: 9. By the *blast* of God

- 26: 4. whose *spirit* came from
27: 3. my *breath* is in me,
32: 8. *inspiration* of the Almighty
33: 4. the *breath* of the Almighty
34:14. His spirit and His *breath*
37:10. by the *breath* of God

PSALMS.

- 18:15. at the *blast* of the *breath*
150:6. thing that hath *breath*

PROVERBS.

- 20:27. *spirit* of man is the

ISAIAH.

- 2:22. whose *breath* is in his
30:33. the *breath* of the Lord,
42: 5. *breath* unto the people
57:16. *souls* (creatures having *breath*.)

DANIEL.

- 10:17. *breath* left in me.
5:23. God in whose hand thy *breath* is,

NOTE.—The last text gives the Chaldaic form of the word, but the meaning is the same, for the Chaldaic is a cognate of the Hebrew language.

DEFINITION of the Hebrew word *n'shah-mah*, as given in Gesenius' Hebrew Lexicon:—

1. *Breath, spirit.* (a) The Spirit of God, imparting life and wisdom. Job 32:8. (b) The spirit [of life] of man. Job 27:3. "All the while my breath is in me, and the spirit of God is in my nostrils." "Margin, That is, the *breath* which God gave him. Gen. 2:7." By metonymy, that which has breath, a *living creature*. Deut. 20:16. Once used for the mind. Prov. 20:27.

2. The *panting* of those who are angry, as the nostrils are then distended. Isa. 30:33; Ps. 18:15. [The last references are in the highly wrought imagery of Hebrew poetry.]

AN INTERESTING COMPILATION.

The only word for "soul" in the Greek New Testament is *psukee*. It occurs 105 times, and is rendered *soul* 58 times, and *life* and *lives* 40 times, and seven times by other terms. Every time the word "soul" is found in the New Testament, the original is *psukee*. But this word never signifies deathless or immortal. In the 105 instances in which it occurs, there is not the veriest scintilla of proof that *psukee* means immortal or never-dying. For the reader's gratification several passages are now quoted in which this word is properly rendered *life*. Let those who believe the popular theory on this subject read the texts herewith given, substituting the words "immortal soul" in place of the word *life*. The experiment will be somewhat amusing.

MATTHEW.

- 2:29. "They are dead which sought the young child's *life*."
6:25. "Take no thought for your *life*."
10:39. "He that findeth his *life* shall lose it."
10:39. "he that loseth his *life* for My sake shall find it."
16:25. "Whosoever will save his *life* shall lose it."
16:25. "whosoever will lose his *life* for My sake shall find it."

MARK.

- 8:35. "Whosoever will save his *life* shall lose it."
8:35. "whosoever shall lose his *life* for My sake and the gospel's, the same shall save it."

LUKE.

- 9:24. "Whosoever will save his *life* shall lose it."
9:24. "Whosoever will lose his *life* for My sake, the same shall save it."
12:22. "Take no thought for your *life*."
14:26. "If any man come to Me, and hate not . . . his own *life* also, he cannot be My disciple."
17:33. "Whosoever shall seek to save his *life* shall lose it."
17:33. "whosoever shall lose his *life* shall preserve it."

JOHN.

- 12:25. "He that loveth his *life* shall lose it."

12:25. "he that hateth his *life* in this world shall keep it unto life eternal."

15:13. "Greater love hath no man than this, that a man lay down his *life* for his friends."

ACTS.

20:24. "Neither count I my *life* dear unto myself."

27:22. "Be of good cheer; for there shall be no loss of any man's *life* among you, but of the ship."

1 JOHN.

3:16. "we ought to lay down our *lives* for the brethren."

REVELATION.

8:9. "the third part of the creatures which were in the sea, and had *life*, died."

The numerous texts to which we have referred in the preceding pages, leave little to be said touching the meaning of the original words "soul" and "spirit."

The view that very generally obtains to-day is, that the words "soul" and "spirit" describe a conscious, immortal entity in man. But here the agreement ceases, and ideas become confused. Even those who believe that man is possessed of an immortal part, are not clear as to which part it is. Indeed, we hear the terms "immortal soul" and "never-dying spirit" used interchangeably. Paul, however, as we have seen, speaks of "body," "soul," and "spirit" in a way which utterly forbids the idea that the latter two are identical.

The apostle does not intimate, however, that body, soul, or spirit constitutes a separate, conscious entity, or that one can exist as a living being without the other two.

The truth, as drawn from the many texts examined, is that it takes all three parts—body, soul, and spirit—to constitute the man, and that the *man* so constituted is the conscious, mortal entity, or person.

The fact that each of these parts is sometimes spoken of as though it were the whole man, *proves nothing*. Many instances may be cited, not only in the Bible, but in our modern speech as well, where a part is taken for the whole. For instance, we say, "*Poor soul!*" meaning, poor person, or poor man; and again we use the expression, "*They are turbulent spirits,*" meaning that they are unruly or turbulent persons. Again we say, "*What a splendid physique!*" referring wholly to the body. We do not imply by these expressions that the whole man is soul, or that he is spirit, or that he is body. In each of these expressions a part is put for the whole.

The important thought in this connection is, that the original words rendered "soul" and "spirit" are used in so many ways, and mean so many different things, as to disprove the idea that these words describe an immortal or never-dying part of man. In no case is inherent immortality asserted of either soul or spirit. The whole theory of the natural immortality of man comes to us from heathen mythology, and not from the Scriptures of truth.

Everlasting Punishment.

"And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46.

In this text the "everlasting" punishment of the wicked and the "eternal" life of the righteous must both refer to eternity. We can readily accept the eternal life of the righteous, but in what sense, in the light of the teachings of the Bible, can we accept the statements

of everlasting punishment for the wicked? Upon this point Smith writes:—

"The Greek word here used for punishment is *kolasis*, which is defined a *curtailing*, or *pruning*. 'Cutting off' is the prominent idea. The righteous go into everlasting life, but the wicked into an everlasting 'cutting off' from something. What is that from which they are cut off? Happiness? No; but life, or existence, such as is given to the righteous.

"But how, it will be asked, can death be an everlasting punishment? It is well understood that death is considered the severest punishment that can be inflicted in this world; and why? Because it deprives the individual of all the blessings of life which he might have enjoyed had he lived. So in the case of the wicked at the final judgment, they are cut off from the eternal blessings of life in the kingdom of God, which the righteous enjoy; and hence it is to them an everlasting punishment."—*Synopsis of Present Truth*, pp. 149, 150.

That Paul so understood the nature of the punishment of the wicked is clear from his statement in 2 Thess. 1:7-9. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of His power." In these verses the "everlasting punishment" spoken of by our Saviour is in this text termed "everlasting destruction" by Paul.

Everlasting Fire.

"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

This is the "unquenchable fire" spoken of by our Saviour in Matt. 3:12 and Luke 3:17. It is fire which cannot be put out until it has utterly consumed that which it is burning. Upon this text Littlejohn comments:—

"Because the fire in which the wicked are to be punished is called everlasting fire, some have inferred that those who are cast into that fire must suffer eternally. The mistake here lies in attributing to the wicked a quality which is not predicated of them, but only of the fire into which they are cast. . . . We know that they will not continue to burn eternally, because Malachi teaches that they will be reduced to ashes under the feet of the saints, and the revelator states that they will be 'devoured' by the fire which comes down from God out of heaven. Mal. 4:1-3. The fire in which the wicked are to be punished is called everlasting because the work which it accomplishes is eternal in its results."—*Life Only in Christ*, pp. 131, 132.

The use of a single word in one portion of the Bible should not be taken to overthrow a fundamental truth taught in other places. When such words occur, we should search carefully for the commentary found in other texts using the same or synonymous words.

The records regarding the punishment of Sodom and Gomorrah will aid us in this instance. Gen. 19:24 states that "the Lord rained upon Sodom and Gomorrah brimstone and fire." Jude 7 tells us that these cities suffered "the vengeance of *eternal* fire."

The terms "eternal" and "everlasting" are synonymous. But these cities are not still burning. It is supposed that the Dead Sea covers the place where they were located. But the fire was very serious, for by it God "overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. 19:25.

How completely is this a type of the last great burning day. In the

first instance the "eternal fire" continued its work until the land was utterly purged of every human feature. The "everlasting fire" of our text will fall upon the heads of the wicked who have come up in the second resurrection, until "it shall leave them neither root nor branch." And "they shall be ashes under the soles of your feet." Mal. 4:1, 3.

In this fire the works of man "shall be burned up," and "the elements shall melt with fervent heat, the earth also." After being thus purified the earth will be reconstructed, and from the ruins will be brought forth "new heavens and a new earth wherein dwelleth righteousness." 2 Peter 3.

Tormented Forever and Ever.

"And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:11.

Does the use of the words "forever and ever" in this text teach the doctrine of never-ending torment of the wicked? If, so we must admit the immortality of the sufferers, which the Bible distinctly denies. How, then, can the seeming inconsistency be harmonized? Let us consider the term as used in other texts, as we did with "everlasting fire."

"For My sword shall be bathed in heaven: behold, it shall come down upon Idumea [Edom], and upon the people of My curse, to judgment." "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." Isa. 34:5, 9, 10.

This prophecy, like many others, has a double application, and refers primarily to the utter destruction of the whole land of the Edomites, a country lying east and south of Judea. It was settled by the descendants of Esau, who became the bitter enemies of Israel as they neared Palestine on their journey from Egypt. But in a broader sense the text uses the destruction of Idumea as a type of the destruction of sinners and the works of man when Christ comes, and the desolation of the earth during the thousand years. If we consider the prophecy as it applies to the literal Edom, we find that the judgments foretold were long since fulfilled upon that land. Its inhabitants were blotted out, and the very site of its

DEFINITIONS.

Greenfield defines the word from which "forever" is translated as follows:—

"Duration, finite or infinite, unlimited duration, eternity, a period of duration past or future, time, age, lifetime; the world, universe."

Cruden, in his Unabridged Concordance, under the word "eternal," says:—

"The words, 'eternal, everlasting, and forever,' are sometimes taken for a long time, and are not always to be understood strictly. Thus, 'Thou shalt be our guide from this time forth even *forever*,' that is, during our *whole life*. And in many other places of Scripture, and in particular when the word 'forever' is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, until the coming of the Messiah."

Upon the meaning of these words Smith writes:—

"Dr. Clarke places in our hands a key to the interpretation of the words 'forever' and 'forever and ever,' which is adapted to every instance of their use. According to his rule, they are to be taken to mean as long as a thing, considering the surrounding circumstances, can exist."

FOREVER AND EVER.

Upon the duration of this period Bolland writes:—

"The smoke of their torment ascendeth up forever and ever," Rev. 14:11. Young renders this, 'To ages of ages.' The language does not, however, necessarily mean that the going up of this smoke continues for ages made up of other ages, as weeks are made up of days and years of months;

but in harmony with other scriptures it must mean that from the time the punishment of the wicked begins it continues without interruption unto, or until the age of ages is reached.

"We are now living in time, which is measured duration as contrasted with eternity, which is not only unmeasured but unmeasurable duration. Similarly the Sabbath is sometimes spoken of as the 'day of days,' that is as being preeminent among days; so eternity is here described as the age of ages. Writing of the present time and its influence upon our future existence, the poet uses very similar language, thus:—

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling;
To be living is sublime."

"The end of 'the heavens and the earth which are . . . kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,' marks the end of probationary and retributive ages and the beginning of eternity—unending duration—described by the prophet as ages of ages. From that point forward, 'there shall be no more curse,' or as Dr. Clarke says, on Rev. 22:3, no more a 'cursed person.' Then shall be fulfilled that which the beloved John saw and heard in beatific vision: 'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.'

"The Creator will have a clean universe."

capital city, Petra, whose dwellings were hewn in the cliffs of a rocky defile, was lost to the world for centuries. Its palaces were given over to owls, serpents, and dragons. But its ruins have been discovered in recent years, and have been explored, minutely written up, and every corner searched for hidden treasure.

If our text shall be considered in the light of the great reality of which Iduema was the type, the day described by Peter as "the day of the Lord; . . . in the which . . . the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10), the result is the same. The earth will not, to all eternity continue as a mass of molten, seething flame, in which the wicked will be tormented throughout eternal ages. No, the punishment will cease, and the fires will be quenched, for Peter promises that after the fires in which the wicked are "utterly burned" have done their work, "we, according to His promise, look for new heavens and a new earth." Vs. 13.

Hence we find that in both type and antitype, as given in Isaiah 34, the "forever and ever" there used is limited in its duration. There are numerous other instances where the term is so used.

Jonah, in the account of his sojourn in the stomach of the great fish, says, "I went down to the bottom of the mountains; the earth with her bars was about me forever." Jonah 2:6. In this instance "forever" means three days.

In ancient Israel there were servants who in reality were slaves. But at the end of seven years they were to go free. Yet family ties and other considerations sometimes caused them to prefer to remain in servitude. In such case "his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever." Ex. 21:6. Here forever would end at his death.

In 1 Sam. 1:22 the child Samuel was given by his mother to abide in the service of the earthly sanctuary "*forever*." In verse eleven this period is stated to be "all the days of his life." Here forever would end at the death of Samuel.

The preceding comments on Rev. 14:11, apply equally to Rev. 20:10, which reads, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever."

The Rich Man and Lazarus.

In this parable, recorded in Luke 16:19-31, our Lord rebukes in a most pointed manner the sin of covetousness. This sin seems to have been especially characteristic of these to whom the parable was addressed. This is indicated by verse 14: "The Pharisees also, who were covetous, heard these things, and they derided him."

Therefore, addressing himself directly to these same Pharisees, our Lord made some very plain statements touching the divine law and its requirements; and then proceeded to enforce by the parable what He had said.

The Pharisees seem to have been possessed of the same idea in regard to wealth that Job's friends had, namely, that riches were an indication of divine favor, while poverty and misfortune indicated the displeasure of God.

By an *argumentum ad hominem*, that is by an argument which appeals to the judgment of the one addressed, because made from his standpoint, the Saviour emphasized His rebuke of the sin of covetousness, and taught his hearers that riches are not a passport to eternal happiness.

During their long centuries of contact with the heathen in Egypt and in Babylon, and also within their own borders, the Jewish people had lost lively faith in some of the fundamentals of their own religion, and had imbibed to a corresponding extent the doctrines of paganism.

One of these fundamental points of faith that had become dimmed was the doctrine of the resurrection of the dead. In the thirty-seventh chapter of Ezekiel we find them reproved upon this very point. The Sadducees, a sect of the Jews, openly denied the resurrection. As this doctrine was lost sight of and even denied, pagan superstitions were substituted in its stead.

One of the pagan superstitions received from the Egyptians by the Jews some time prior to the seventy years' captivity, was the idea of a nether, or under world, in the bowels of the earth, to which place, they fancied, the souls of the departed went at death. There, according to Egyptian theology, in a dark hall, sat the dreadful god, Ma-t, or the Two Truths, to judge all the dead. Observe that this judgment was held in a dark hall. We shall meet this feature of this pagan nether world again.

The Persians believed in a purifying fire that would consume all dross; and the Babylonians and other pagans had still other ideas of the abode of the dead. Referring to the Persian idea, the International Cyclopaedia, art. "Purgatory," says, "From the Persians it passed with modifications to the Jews, and from them to the more cultivated Christians." And the two superstitions, Egyptian and Persian, survive to-day in the Roman Catholic doctrine of purgatory.

ARGUMENTUM AD HOMINEM.

"The *argumentum ad hominem* is addressed to the peculiar circumstances, character, avowed opinions, or past conduct of the individual, and therefore has reference to him only, and does not bear directly and absolutely on the real question as the *argumentum ad rem* does. It appears, then (to speak rather more technically), that in the *argumentum ad hominem* the conclusion which actually is established, is not the *absolute* and *general* one in question, but *relative* and *particular*, viz., not that 'such and such is the fact,' but that *this* man is *bound to admit it*, in conformity to his principles of reasoning, or in consistency with his own conduct, situation, etc. Such a conclusion it is often both allowable and necessary to establish, in order to silence those whose weaknesses and prejudices would not allow them to assign to it its due weight. It is thus that our Lord on many occasions silences the cavils of the Jews."—*Elements of Logic*, by Archbishop Whately, pp. 170, 171.

This pagan conception of hades, or the place of the dead, as modified by the Jews, is described by the noted historian Josephus, who notes particularly that it is a place of darkness.

Josephus, writing merely as a historian, says :—

"Hades is a place in the world not regularly finished, a *subterraneous* region wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls. . . . There is one descent into this region. . . . The just are guided to the *right hand*, and are led with hymns sung by the *angels* appointed over that place unto a region of *light*, in which the just have dwelt from the beginning of the world. . . . This place we call *the Bosom of Abraham*.

"But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence. . . . Now, those angels that are set over these souls, drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; . . . and not only so, but where they see the place of the *fathers* and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; inso-much that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

The reader will have no difficulty in tracing the connection between this Jewish picture of hades and the Egyptian and Persian superstitions of the under world. It is evident therefore from whence our Lord drew the materials for this parable. He enforced the teaching which they had treated with derision, not by appealing to conditions as He *knew* them to exist, but to the condition of the dead as the Pharisees understood it. Thus by an *argumentum ad hominem* He at once stripped those men of their self-righteousness, and brought them face to face with the very terrors which they themselves believed the future to hold for the poor and despised of earth.

And then in conclusion, in response to the request which for that purpose He Himself had attributed to the rich man, namely, that Lazarus might be sent to warn his five brethren, our Lord refers His hearers to Moses and the prophets.

But had they believed Moses and the prophets, instead of accepting even a modification of heathen mythology, they would have been free both from the danger of hell fire and from such crude and fanciful notions of the abode and condition of the dead. Moses and the prophets taught no such theories concerning the condition and place of the dead. The idea is utterly unreconcilable with any consistent view that may be taken of the nature of man and of his condition in death.

All agree that the entire material part of man goes at death into the grave and remains there until the resurrection. Even from the standpoint of those who believe that at death a conscious entity called the soul leaves the body, it is an unthinkable thing that such a soul could be relieved of thirst by a drop of water received upon the tip of the finger of another such soul.

Instead of teaching any such contradictory and inconsistent idea of the state and place of the dead as that described by Josephus and in

the parable, our Saviour merely used this crude pagan conception of the nether world as a means of rebuking both the covetousness of the Pharisees and their neglect of the writings of Moses and the prophets, which should have been to them the source of all appeal, the court of last resort, the infallible instructor in doctrine.

It is generally agreed that Moses wrote the book of Job. But however that may be, that book is universally regarded by believers in the Bible as the work of inspiration. It was unquestionably written not later than the time of Solomon, and before the paganism of Egypt and Babylon had corrupted the minds and manners of the Israelites as at a later period.

Job's friends argued that the afflictions that had come upon him were an evidence of God's displeasure against him for his wickedness. They said, "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment." "Surely he shall not feel quietness in his belly, he shall not save that which he desired. The increase of his house shall depart, and his goods shall flow away in the day of His wrath." Job 20 : 5, 20, 28.

In the following chapter Job replies to this, and shows that sometimes the wicked prosper, that in death all are alike, and that the judgment of the wicked is in another world. He says :—

"Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes." "One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. Another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them." "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." "Yet shall he be brought to the grave and shall remain in the tomb." Job 21 : 7, 8, 23-26, 29, 30.

This is certainly plain enough. The import of these texts most unquestionably is that punishment for sin does not come to men in this life, neither in the state of death, but that they shall be brought forth from the grave to receive for the deeds done in the body.

But lest there be in any mind a lingering doubt upon this subject, let us read the words of our Saviour upon this very point :—

"The hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." John 5 : 28, 29.

PARABLES NOT PROOF.

The text regarding the rich man and Lazarus is without question a parable. A parable is not given to teach a doctrine, but to illustrate a truth. Upon this point we quote from Dr. Clarke :—

"Let it be remembered that by the consent of all (except the basely interested), no *metaphor* is ever to be produced in *proof* of a doctrine. In the things that concern our eternal salvation, we need the most pointed and *express evidence* on which to establish the faith of our souls."—*Note on Matt. 5 : 26.*

The following rule regarding parables is laid down by Trench in his treatise on that subject :—

"The parables may not be made first sources of doctrine. Doctrines otherwise and already grounded, may be illustrated, or indeed further confirmed by them, but it is not allowable to constitute doctrine first by their aid. They may be the outer ornamental fringe, but not the main texture of the proof. For from the literal to the figurative, from the clearer to the more obscure, has ever been recognized as the law of Scripture interpretation. This rule, however, has been *often forgotten* ; and controversialists, looking round for arguments with which to sustain some *weak position*, one for which they can find no other support in Scripture, often invent for themselves supports in these."

The Bible knows nothing of a place of detention where conscious souls await their final reward. The patriarch Job says, "If I wait, the grave is mine house." Job 17:13. And with this agree numerous scriptures. Indeed, in the Bible, the dead are always spoken of as being in their graves; and all future life is made dependent upon a resurrection from the grave. "Behold, O my people, I will open your graves, and will cause you to come up out of your graves. . . . And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Eze. 37:12, 13.

The New Testament is equally explicit. "If the dead rise not," says the apostle Paul, "then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And then, as though to emphasize the thought, the apostle adds: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:16-19.

But there was in the apostle's mind no shadow of doubt upon this subject, for immediately he exclaims: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Cor. 15:20, 23.

And from rock-ribbed Patmos there come to us as a pæan of victory the words: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 1:18; 3:21.

The glad day draws on apace. "He which testifieth these things saith, Surely I come quickly." And let every believing heart gladly respond, "Amen. Even so, come, Lord Jesus."

Hell and the Grave.

The following brief but comprehensive treatment of this subject is from the tract, "Scripture References."

"The word Hell in the New Testament is translated from three words, each of them having a different meaning. These words are *hades*, *gehenna*, and *tartaro-o*. '*Hades*' means the grave, or state of the dead; '*gehenna*,' the place of future punishment, or lake of fire; and '*tartarus*,' the abode or condition of the fallen angels. As these three words, which have *different* meanings, are all translated by the word *kell*, which now has only one meaning, and so gives the general reader a wrong idea, we will give the remarks of some good critics, and every instance in which these words occur.

"1. HADES.—This *never* means the place of punishment. Its primary meaning is, 'An unseen place, the grave, pit, region of the dead,' etc. See Grove's 'Greek and English Dictionary.' Dr. Clarke says of *hades*, 'The word *hell*, used in common translation, conveys now an improper meaning of the original word; because hell is only used to signify the place of the damned. But the word hell comes from the Anglo Saxon *helan*, TO COVER.' And Dr. Campbell also says that hell 'at first denoted what was *secret*, or *concealed*.'

"We will now give each text in which the word *hades* occurs, in every one of which, except 1 Cor. 15:55, it is rendered *hell*. Let the reader bear in mind that in each case it means the grave, pit, or state of the dead. Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14.

"This is a complete list of the use of *hades*, and the reader may decide whether it means a place of 'torment,' or as the word signifies, the pit, the sepulcher, and state of the dead in general. The Revised Version uses the word *hades*, and does not translate it *hell*.

"The word in the Old Testament which corresponds to the word *hades* in the New, is *sheol*. The complete list, in which it is translated hell, grave, and the pit, is as follows:—

"*Hell*. Deut. 32:22; 2 Sam. 22:6; Job 11:8; 26:6; Ps. 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Prov. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isa. 5:14; 14:9, 15; 28:15, 18; 57:9; Eze. 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:5.

"*Grave*. Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Ps. 6:5; 30:3; 31:17; 49:14, twice, 15; 88:3; 89:48; 141:7; Prov. 1:12; 30:16; Eccl. 9:10; Cant. 8:6; Isa. 14:11; 38:10, 18; Eze. 31:15; Hos. 13:14, twice.

"*Pit*. Num. 16:30, 33; Job 17:16.

"2. GEHENNA.—Greenfield, in 'The Polymycrian Greek Lexicon to the New Testament,' defines this as follows: 'Properly the valley of Hinnom, 2 Kings 23:10, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning.' The Saviour has used this word to denote future punishment. It is found only in the following texts, where it is uniformly rendered hell, and is usually addressed to the Jews; Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

"We will now quote a criticism on this word, and give its use in the Old Testament. Mr. Ellis, a Hebrew and Greek scholar, says, 'Gehenna is not a Greek word; it does not occur in any classical author; it is merely the Grecian mode of spelling the Hebrew words which are translated, 'The valley of Hinnom.' It is found in the following places: Joshua 15:8; 18:16; 2 Kings 23:10; 2 Chron. 28:3; 33:6; Jer. 7:31, 32; 19:2, 6; 32:35. From history and prophecy we perceive that *gehenna* is not a place where the wicked are now being punished, nor will it ever be a place where they will be kept alive in perpetual torments. God surnamed the place (Jer. 7:32), the Valley of Slaughter, and to affirm that the wicked will be kept alive there forever, is to charge God with having named it inappropriately!

"3. TARTARO.—This word occurs only in 2 Peter 2:4: 'God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness to be reserved unto judgment.'"

Departing and Being with Christ.

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be

with Christ ; which is far better : nevertheless to abide in the flesh is more needful for you." Phil. 1 : 21-24.

Upon this text Smith comments :—

"The only way in which this text can be made to do service in behalf of the conscious intermediate state, is to connect the being with Christ immediately with the departing. But Paul does not so connect them. The next thing of which the person is conscious after departing is being with Christ. But this does not preclude the idea that a long space might be passed over in unconsciousness. And such a period the apostle would of necessity pass over in silence, as it is an utter blank to the individual, and the change from one state to the other seems to him to be instantaneous."

"Paul has in other places told us very definitely when we go to be with Christ. Rom. 8:23; 1 Cor. 15:51-54; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:16, 17; 2 Thess. 1:7; 2 Tim. 4:8; Heb. 11:39, 40. His testimony in Phil. 1:23 must not therefore be interpreted in such a way as to contradict these statements. Hence it cannot be used in support of the theory of the conscious intermediate state."—*Synopsis of Present Truth*, pp. 132, 133.

Of the cognizance of the passage of time in death Bishop Law writes :—

"The Scriptures, in speaking of the connection between our present and future being, do not take into the account our *intermediate state in death*; no more than we, in describing the course of any man's actions, take into account the time *he sleeps*. Therefore, the Scriptures (to be consistent with themselves) *must affirm* an immediate connection between death and the judgment. Heb. 9:27; 2 Cor. 5:6, 8."

Those who fall asleep in Jesus have no sense of the time which passes between their death and the morning of the resurrection. John Crellius says—

"Because the time between death and the resurrection is not to be reckoned, therefore the apostle might speak thus, though the soul has no sense of anything after death."

Dr. Priestly says :—

"The apostle, considering his own situation, would naturally connect the end of this life with the commencement of another and better, as he would have no perception of any interval between them. That the apostle had no view short of the coming of Christ to judgment, is evident from the phrase he makes use of, namely, *being with Christ*, which can only take place at His second coming. For Christ Himself has said that He would come again, and that He would take His disciples to Himself, which clearly implies that they were not to be with Him before that time."

The Thief on the Cross.

Among the examples of faith recorded in the Scriptures few are more striking than the faith of the penitent thief. This man did not ask a merely temporal benefit, he did not ask for deliverance from the terrible plight into which his crimes had brought him : his petition involved the forgiveness of sin and the gift of everlasting life.

While rigidly holding himself aloof from even the appearance of seeking temporal, political power, Christ had repeatedly spoken of a kingdom and had held Himself as a king.

After His apprehension, when asked directly by Pilate concerning His kingship, Jesus answered, "My kingdom is not of this world. . . . Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." John 18:36, 37.

Our Lord thus affirmed before the Roman governor that which He publically taught when, as recorded in Luke 19 : 12, He likened Himself to "a certain nobleman" who "went into a far country to receive for himself a kingdom, and to return."

Indeed, at every step, not only the understanding and expectation of the Jews concerning the Messiah, but the teaching of the Lord Himself, fully warranted all men in regarding the promised Saviour as a Prince who was in the future to receive a kingdom.

It is of course impossible to tell just how much the penitent thief knew of the nature of our Lord's kingdom. He assuredly knew, however, that it was not temporal, but eternal. He must therefore have understood it as applying to it such promises as that recorded in Ps. 89 : 35-37 : "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and His throne as the sun before Me. It shall be established forever as the moon, and as a faithful witness in heaven."

Believing such promises, and believing, too, that they were to be literally fulfilled in Jesus of Nazareth, that He was at some time to take the throne of David, the thief put forth his petition, "Lord, remember me *when Thou comest into Thy kingdom.*"

The circumstances show how sublime was the faith of this penitent thief. Instead of being hailed as a deliverer, Jesus "came unto His own, and His own received Him not." Instead of receiving the homage of the people, the Saviour's ears were rudely greeted by the cruel cry, "Away with Him, away with Him!" "Crucify Him, crucify Him!" Instead of wearing a royal diadem and wielding a kingly scepter, there was pressed upon His brow a crown of thorns, and in His hand was placed a reed with which He was later smitten upon the head by His persecutors. Instead of ascending a royal throne, He was nailed to the shameful cross. Instead of being hailed as their promised Deliverer, the taunting words were jeeringly flung in His teeth, "He saved others; Himself He cannot save." Instead of gracing a kingly palace, He was in a few brief hours to sleep in a rock-hewn tomb.

And yet, seeing and knowing all this, yea more, feeling as no one at this distance in point of time can possibly feel the awful horror of it all, and knowing that his own hours were numbered, the faith of this penitent thief grasped, if not in those precise words, yet not less really, the divine promise, "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26 : 19.

Appropriating this promise of a future life by a resurrection from the dead, he cried, "Lord, remember me *when Thou comest into Thy kingdom.*"

And Jesus, recognizing the wonderful faith of this truly penitent man, gave him the fitting answer, "Verily I say unto thee to-day, Shalt thou be with Me in Paradise." That is to say, though present appearances are all against such a possibility; dying as I am upon the cross; despised as I am of men and apparently forsaken of God, nevertheless, to-day, under these forbidding circumstances, I promise that thou shalt be with Me in paradise. Truly, sublime faith was here instantly recognized and as instantly met by a most glorious promise.

But it may be objected that this view makes necessary a change in the punctuation of the text, placing the comma after instead of before "to-day." Certainly it does; but why not? The punctuation of the Scriptures, while for the most part helpful and therefore to be welcomed as an aid to Bible study, is not the work of Inspiration but of men. The placing of the comma in the text under examination amounts to a comment, and is no more inspired than any other comment from a human source.

Moreover, the word rendered "shalt thou be," in Luke 23:43, could be just as appropriately translated, "thou shalt be." Indeed, this word is so translated in the following texts:—

Luke 1:20, "Behold, thou shalt be dumb."

Luke 14:14, "Thou shalt be blessed."

Acts 13:11, "Thou shalt be blind."

Acts 22:15, "Thou shalt be His witness."

1 Tim. 4:6, "Thou shalt be a good minister."

Rotherham, in his "Critically Emphasized New Testament," renders the text thus: "And Jesus said to him, Verily, to thee I say, this day, with Me shalt thou be in the paradise." Prof. Rotherham explains in a foot-note that his rendering leaves each reader free "to determine whether the words 'this day' should be joined to the former part of the sentence, or with the latter part." In summarizing the argument in favor of placing the comma after instead of before to-day, the same critic says further that the Greek *seneron*, rendered "this day," "does not always stand first in the clause to which it belongs; that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words it qualifies; that it is far from meaningless if regarded as belonging to the opening words of assertion." He then gives this as a reasonable paraphrase of our Lord's reply to the thief: "Thou dost ask to be remembered then; verily thou art assured now. As on this day of My weakness and shame, thou hast faith to ask, I this day have authority to answer." "Thou dost ask to be remembered when I come in My kingdom: thou shalt be remembered then."

But quite aside from any critical analysis of the text, the Old Testament furnishes us a very interesting parallel of the use of the term "to-day" by way of emphasis. It is this: "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Zech. 9:12.

A careful study of the chapter, beginning with the ninth verse, will satisfy any one that it applies to the very scenes to which our minds have been directed in the study of Luke 23:43. Zech. 9:9 refers to our Lord's triumphal entry into Jerusalem. Verse 10 renews the promises of the final triumph of God's people. Verse 11 refers to the resurrection, made sure by the resurrection of Christ. Verse 12 is an exhortation and a promise to those whose hope seemed cut off because of the scenes of Calvary.

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